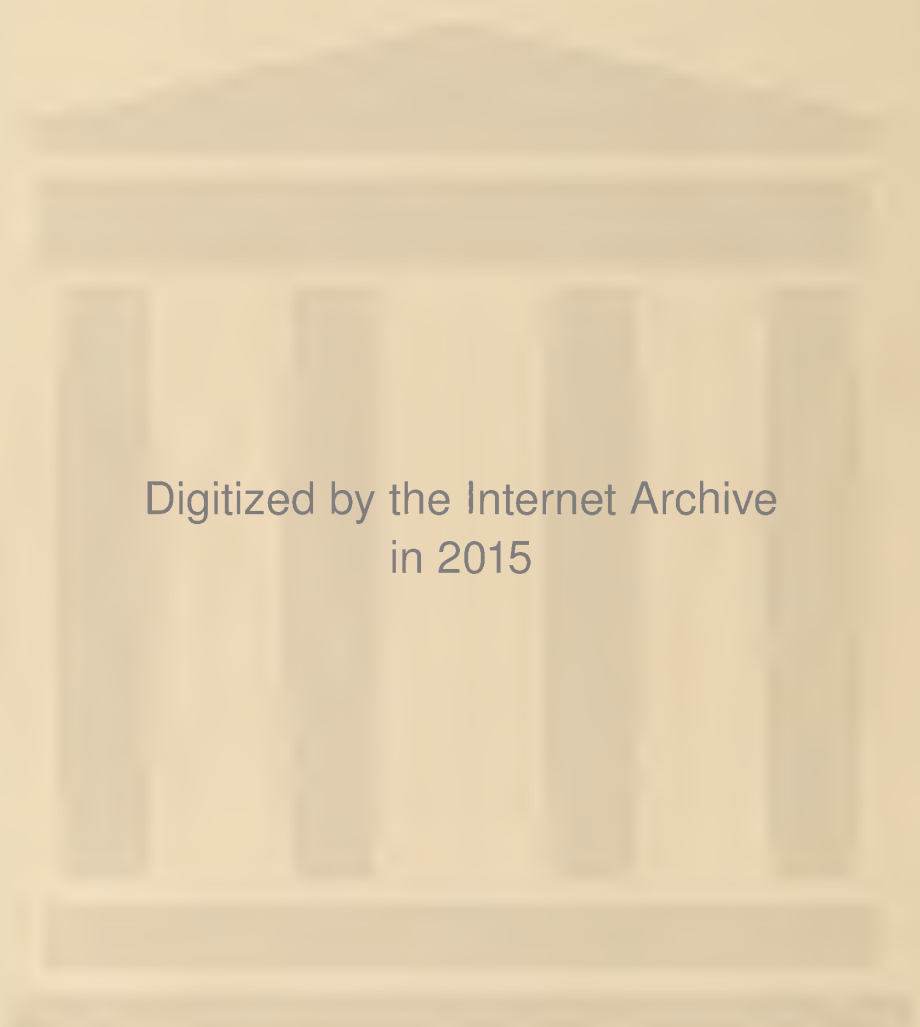


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The Outlook of Missions

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CONTENTS

No Retreat in the Christian World Mission.....	161	The Light of the World Is Jesus.....	175
Distinguished Visitors from Iraq.....	162	An Evangelistic Tour in India.....	176
A Unique Christmas Present.....	162	Medical Coordination Demonstrated in Hunan.....	176
Strengthen Thy Stakes.....	163	Living Conditions in China.....	177
The Finney Anniversary.....	164	His Guidance.....	178
National Missions at the Synods.....	165	Men and Missions.....	181
Evacuation of the Japanese in California.....	165	World Neighbors.....	182
Dedication of Woodcrest Church.....	166	Madeline Island.....	184
Two Survivors.....	166	The Near East Draws Nearer.....	185
Covered Wagon Days.....	168	Comment.....	187
A Visit to the New Field in China.....	171	Announcement.....	188
An Unusual Experience at the Tilda Hospital.....	172	Progress in Spiritual Life.....	188
Facts About Islam.....	173	Christian Citizenship's Call.....	190
A Girl, A Gospel Tract, A Group of Women—How God Used Them.....	174	To the Guild Girls.....	191

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The Outlook of Missions

VOLUME XXXIV

JUNE, 1942

NUMBER 6

Our Motto: *The Church a Missionary Society—Every Christian a Life Member*

No Retreat in the Christian World Mission

Federal Council Bulletin

THE fact that a great Christian World Mission Convocation is being planned for next December in Cleveland, Ohio, is evidence that the American churches are not sounding any note of retreat in the missionary enterprise. In spite of the temporary disruptions and set-backs occasioned by the war, the Christian forces face forward.

If there are some whose faith in the world mission of the Church is faltering, let them take courage by recalling that this is not the first time when an hour that seemed dark was really an hour of dawning light. It is a striking fact that the modern missionary movement had its origin in a period of revolutionary upheaval. It was in the years when the French Revolution and the ensuing Napoleonic Wars were rocking the Western world that the churches initiated a new forward movement of world responsibility.

In those terrific years from 1792 to 1812, when the Napoleonic Wars seemed to be shattering civilization, epochal movements of new Christian vitality were coming to birth. As Professor Kenneth S. Latourette, of Yale, has recently reminded us:

In 1792, the year of the Reign of Terror in Paris, the Baptist Missionary Society was organized in England, growing out of the efforts of William Carey.

In 1795, The London Missionary Society was organized by English Congregationalists.

In 1799, when Napoleon was returning from his campaign in Egypt in an effort to break Britain's communications with India, the Church Missionary Society was formed by the Anglicans.

In 1804, when Napoleon was giving the greatest threat of invasion England has had between the Spanish Armada and the Nazi attempt in 1940, the British and Foreign Bible Society was organized.

In 1810, when New England was distraught by our attempts to maintain our neutrality in the Napoleonic Wars, the American Board of Commissioners for Foreign Missions was organized in New England.

In 1812, while American ports were being blockaded by the British at the beginning of the War of 1812, the first party of American missionaries, of which Adoniram Judson was a member, sailed for India.

The very fact that world-disruptive forces are now at work in unprecedented degree enables us to see the world-unifying significance of the Christian Church in a clearer perspective. This is the time of times for a strong affirmation of the world mission of the Church and a fresh re-dedication to it.

Distinguished Visitors From Iraq

ALI JOWDAT BEY, head of the first Iraq Legation in Washington, and his family recently arrived in this country on the Clipper. The State Department had asked Dr. John Van Ess, at home on furlough from the Arabian Mission of the Reformed Church in America, to greet the party on its arrival in New York City. The diplomatic group and Dr. and Mrs. Van Ess enjoyed renewing old acquaintanceship. Some years ago Ali Jowdat was Governor of the Province of Basrah, where the Van Esses are stationed, and his children and the Van Ess' son and daughter were playmates.

Ali Jowdat has been Prime Minister of Iraq and Minister of Iraq to Paris and London. His older son, who has had two years at Cambridge University, England, hopes to finish his course at Harvard. The younger boy studied at the Jesuit school in Baghdad. The daughter, who is nineteen, was at the Junior College at Beirut,

and expects now to continue her schooling on an American campus.

Of the two attaches who accompanied the head of the new Legation one proved to be a former pupil of Dr. Van Ess at Basrah Boys' School. His wife is a sister of Madame Ali Jowdat.

All the group are conversant with English but were obviously pleased to be greeted by old friends who speak their own Arabic.

Among others who called on the new representatives to the United States at the Hotel Pennsylvania in New York was Mabel Erdman (Mrs. Paul), educational secretary of the Student Volunteer Movement, to whom Ali Jowdat's daughter was able to bring messages from her husband. She enrolled at the Beirut School after Mrs. Erdman had left Syria. Mrs. Erdman gave a tea in honor of the distinguished visitors.

A Unique Christmas Present

ONE of the most unique and significant Christmas gifts in the Christian Church last year was that of the students of our refugee college, Central China College, now located at Hsichow, Yunnan, China, to the Christians in Great Britain. It is described in the following letter from President Francis C. M. Wei to Dr. William Paton, of London, secretary of the International Missionary Council:

Hsichow, via Tali, Yunnan
January 6, 1942

Rev. William Paton,
Edinburgh House,
2 Eaton Gate,
London, England.

Dear Mr. Paton:

During this Christmastide our thoughts often turn to the suffering in London and other parts of Great Britain, particularly

among our fellow-Christians in the churches. You have been going through in your country the sufferings of war as we have been undergoing them for the last four years and a half, except perhaps on a larger scale. You have our sympathy and our remembrances in our prayers.

At Christmas in our refugee college this year we decided to make our Christmas offerings a gift to the churches in Great Britain which have suffered from the war. Our collection amounted to Chinese \$960.65. We are sending it to you through our Board of Founders in New York where it will be changed into sterling and sent you in a cheque.

This is a mere token of our Christian sympathy and fellowship, and I hope you will accept it for the churches in England

(Continued on Page 170)

National Missions

CHARLES E. SCHAEFFER

Editor

Strengthen Thy Stakes

FOR many years, Home Missions, now National Missions, were interpreted as the extension of the more external boundaries of the Church, and especially of the particular denomination. Not a few of the Boards or agencies operating in this field were called Church Extension Societies. They followed the injunction of the ancient prophet: "Enlarge the place of thy tent—lengthen thy cords". This impulse created the thrust of the churches into the frontier sections of the country and resulted in the establishment of many congregations and units for religious work. To a large degree this phase of the enterprise has now been accomplished. Our home mission agencies in the future will likely not organize as many new interests as they once did. The present day trend is an emphasis upon the more *intensive* development of existing institutions of religion. Few, if any, of our churches are functioning to the full capacity of their equipment. Nor is the spiritual power resident in their membership utilized to the maximum. In many of our churches the spiritual life runs low. The vision of community and world service is dim, and consequently the Church fails to make a worthwhile impact upon the world.

The Board of National Missions supplements the budget of approximately three hundred churches across this country and expends a liberal sum of money, not simply to enable these dependent congregations to live, but especially that they may continue to live for something. In this way a financially weak church can render service on a much larger scale than would

otherwise be possible. It can now take its place along with other congregations in the general program of the Church. Its attitude need not be that of a beneficiary, but of a benefactor, not as a recipient of alms, but as an almoner.

Moreover, the work of National Missions also relates itself to the vitalizing of so-called self-supporting churches. It provides vision, objectives, goals and purposes of a stimulating and challenging character. "Where there is no vision the people perish." Where a congregation is not furnished with a legitimate outlet for its life, it will eventually dwindle into stagnation. There is much complaint in certain quarters about the persistent appeals from the Boards which come to the local congregation, but these are the very conditions that make for the growth and development of the Church. They are the constant upward pull, lifting the Church out of its lethargy and self complacency. Thus they appear as blessing in disguise, and what may sometimes be regarded as a load actually becomes a lift, weights become wings, and burdens become boons.

How to intensify the inner life of a church is not an easy matter. It is comparatively easy to galvanize a church into action after a fashion. Even a corpse can be galvanized into all sorts of gyrations, but it still remains a corpse. Life is more than motion. Activity must spring from an inner source rather than from an outward appliance. Consequently, the inner fountains of life must be fed. Deep convictions must be wrought in the souls of men. These are formed by exposure to

the truth, by faith in and obedience to the will of God, as revealed in His Word and in Christ Jesus. The plan and purpose of God for His world must be so presented that men and women will be brought under conviction, and receive the Spirit's power which will thrust them forth as witnesses

of Christ. This was the secret of the early Church. This made it the great missionary force in the world. By this sign they conquered. Every Church, if it releases its springs of power, can be made a potent factor in world redemption and thus fulfill its mission among men.

The Finney Anniversary

CHARLES E. SCHAEFFER

THE 150th Anniversary of the birth of Dr. Charles G. Finney, one of America's foremost evangelists, will be duly observed this summer in a number of denominations in this country. Christian leaders representing the major denominations have arranged a Chicago Memorial Conference, June 21-26, with outstanding speakers. Thousands of churches throughout the States will participate in a nationwide service in which the life and work of this spiritual leader will be duly commemorated. A body of literature, including books and pamphlets, has been prepared, setting forth the place he occupied in the religious life of his generation, giving a fresh appraisal of the type of evangelism he followed, and indicating the abiding results of his ministry. Of Finney it is said that he "prayed down revivals". As an itinerant Evangelist, going from city to city, he won many souls to his Master. As a regular pastor in Chatham Street Chapel and Broadway Tabernacle, New York, he showed how a soul-winning ministry can be made effective in the normal life of a congregation. He will, however, always be remembered for his remarkable genius in combining education and evangelism into a wholesome unit, thus vitalizing education and stabilizing evangelism. From 1837 to 1872 he was intimately associated with Oberlin College, in Ohio. When he came here in 1835, the school numbered 100. Five years later the number had risen to 500, and ten years later to more than a thousand students. President Garfield, addressing the students said, "No col-

lege in the land has more effectively touched the nerve centers of the national life and thought and ennobled them than did this institution". More than 20,000 students had been brought under his influence, both from the pulpit and in the class room. Here was a phase of missionary work which is not always recognized. He steadily maintained that "Culture without the Spirit's baptism was impotent to reach a dying world". Finney started as a home missionary in western New York and always had the missionary spirit.

The name and fame of Finney are so closely linked with Oberlin and with itinerant evangelism, that very few persons are aware of the ministry which he rendered in the Reformed Church. In his "Memoirs" referring to the year 1828, he says: "In Race Street (Philadelphia) there was a large German Church, the pastor of which was a Mr. Helffenstein. The Elders of the congregation, together with their pastor, requested me to occupy their pulpit. This house was then, I think, the largest house of worship in the city. It was always crowded; and it was said, it seated 3,000 people, when the house was packed and the aisles were filled. There I preached stately for many months". It was under Finney's ministry in this old historic church that the English language was introduced to the entire exclusion of the German.

Finney was born August 29, 1792, and died August 16, 1875—aged 83 years. "He was a burning and a shining light; and ye were willing for a season to rejoice in his light."

"I enjoy THE OUTLOOK OF MISSIONS very much."

MISS MINNIE SCHMUTTE, Norwood, Ohio.

National Missions At the Synods

WM. F. DeLONG

DURING the last three weeks I visited nine of the Synods. At each meeting I was accorded ample time to present the cause of National Missions. At some of the Synods there were questions of a constructive nature with regard to this phase of our Church's program. For the most part there is a desire for a greater missionary expansion. In each Synod in which there is an industrial center of any considerable size, much interest was manifest in the possibility of starting a new interest. I am convinced that at this very moment we could start new work at no less than a dozen places had we the money and the men. The latter is by no means the least of our needs. At the present time we need more men to fill the mission points already started. At all the Synods the recruiting of worthy young men for the gospel ministry was greatly emphasized.

I also found that in most communities

the ministers are becoming greatly interested in the work that should be done in what we call "Defense Industry Communities". Our population is becoming greatly dislocated. Thousands of families, and among them many church people, have left or are leaving their old communities and moving, perhaps only temporarily, to these new industrial areas. In these areas the Church has a very important mission to perform at the present time.

The various Boards of National Missions are trying to assist the ministers of a given area in this kind of work. This type of work was discussed at great length at some of the Synods. The writer believes that the average Synod is very anxious to be informed as to the progress that is being made by the Boards of the Church. I greatly appreciate the reception given me in behalf of National Missions at all these Synods.

Evacuation of the Japanese in California

DURING the month of April many of our Japanese families in Los Angeles and San Francisco had to evacuate. On April 28th a large number left San Francisco, about 2,000 in all. About 28 families belonging to our First Church in San Francisco were in this group.

Our church work continues at both places until the last group is called to evacuate. On Sunday, April 26th, Rev. W. Carl Nugent, our American missionary among the

Japanese in San Francisco, conducted services in the detention camp at Sharp Park near San Francisco, at which time about 130 attended. He reports a fine spirit of cooperation and appreciation by these Japanese. The Board of National Missions, through its missionaries, hopes to assist in ministering in the various camps to which they are sent. We solicit your cooperation in the carrying on of this work.

W. F. D.

* * *

The Short Course for Town and Country Pastors will again be given at State College, Pa., this year from June 15th-19th. The Course includes a full three-year program. A number of ministers of our Church have been attending this School over a period of years, and this year there

will be at least fifteen rural pastors availing themselves of this privilege. One of the platform speakers will be Dr. Charles E. Schaeffer. Those who have taken this special Course in previous years speak highly of the benefits they received and the inspiration it brought them in their work.

Dedication of Woodcrest Church

DEDICATION services for Woodcrest Church, Philadelphia, were held from April 26th to May 3rd. They included a formal dedication service conducted by the pastor on Sunday morning, April 26th; an informal service on the same evening in charge of Philadelphia Synod; a service in charge of the Ministerial Association of Germantown and vicinity on Tuesday evening; a patriotic service on Friday evening, and a service of personal dedication and the celebration of the Holy Communion on Sunday morning, May 3rd. Messages were delivered at these services by Dr. J. J. Braun, of St. Louis, Mo.; Rev. Charles D. Rockel, President of Synod; Rev. Paul E. Schmoyer, chairman of the Building Committee; Rev. Ellsworth Erskine Jackson, pastor of the Market Square Presbyterian Church, Germantown; C. R. Helms, State Secretary of the P. O. S. of A., and Rev. E. A. E. Palmquist, D.D., Executive Secretary of the Philadelphia Federation of Churches.

The Woodcrest building is 40 by 100 feet in size, constructed of local Chestnut Hill stone and trimmed with Indiana limestone. The architecture is Old English Gothic. The inside consists of a completed chapel and four small rooms, a useable fellowship hall and kitchen and unfinished quarters for seven Sunday-school rooms. The architects were Charles L. Bolton & Sons. The Building Committee consisted of Revs. Paul E. Schmoyer, Albert G. Peters, William F. DeLong, D.D., and Elders Charles H. Krause and George G. Ellinwood. The cost of the building, not including the land, is about \$34,000.

Woodcrest Church was organized on March 27, 1940, with thirty-two charter members after work had been begun in the area on the preceding first day of February. The congregation now has ninety members. The church is located in a growing section of the city which has recently been given fine transportation facilities and other improvements. Dr. Albert G. Peters is the pastor of the new church.

Two Survivors

THE announcement has gone out that this year there will be held only two Missionary Conferences throughout the Evangelical and Reformed Church—one, July 5th-10th at Catawba College, Salisbury, N. C., and the other, August 23rd-29th at the Mission House, Plymouth, Wis. However, thirty Summer Schools, Conferences and Camps in many parts of the Church, are scheduled from July 5th to August 29th. It would seem, therefore, that the interests of the young people would be properly cared for by this large variety of summer meetings. Those whose memories extend back across the years will doubtless regret that now practically all our summer conferences of a distinctive missionary character are no longer being

held. The emphasis has decidedly shifted, and whether this is a loss or a gain, the future may reveal.

The old line missionary conferences proved most valuable in the educational program of the Boards which sponsored them. They flourished for a period of thirty-two years—a full generation—which is generally regarded as the life-tenure of a movement. They had their genesis under the inspiring leadership of the late Dr. Allen R. Bartholomew, Secretary of the Board of Foreign Missions. For several years prior to 1910 Dr. Bartholomew gathered the foreign missionaries, who were home on furlough, in conference for several days at some central place. Thus in

June, 1909, a Missionary Conference was held in St. Paul's Church, Reading, Pa., lasting for three days. Out of this came the felt need for a body of trained missionary leaders in the home church and the local congregations. The formation of mission study classes had likewise received attention. It was, therefore, arranged to hold a Conference at Mount Gretna, Pa., from August 2-8, 1910, when courses in mission study would be offered, conferences on missionary conditions and methods would be provided for, and when addresses on missions would be delivered. The Rev. Robert J. Pilgram, of Carlisle, Pa., was the Chairman of its Committee on Arrangements. So hearty was the response in the number of delegates, in the interest shown, and the benefits received, that immediately plans were projected for another conference the following year.

In the meantime the Church in Ohio caught up the idea and conferences were held at Vermilion, Ohio. Then Western Pennsylvania joined the movement and held conferences at Ridgeview Park and later at Kiskiminetas, Pa. The Middle West joined the procession and held conferences near Cedar Rapids, and at other places. Conferences were held at Indianapolis. The interest in the work grew and hundreds of young people attended. At an early date the scope of the conferences was widened so as to include the missionary enterprise both at home and abroad.

Then, because the emphasis was so largely on the educational side of the work, it was deemed expedient to hold the conferences at the seats of learning. Thus it

came to pass that conferences were regularly held at Lancaster, Pa., at Collegeville, Pa.; at Tiffin, Ohio; at Frederick, Md.; at Newton, N. C. (later at Salisbury); at the Mission House, and at several other centers. At the first these conferences were attended by a large number of ministers and leading church workers. They afforded opportunity to meet missionaries fresh from the field either at home or abroad. Here the delegates exchanged views on policy and method, and here they gathered information and inspiration which sent the delegates back to their respective congregations. Literally hundreds of mission study classes were formed in local congregations and a body of missionary leaders and workers was developed.

Then gradually the emphasis at these conferences changed. Their definite missionary phase became less pronounced. One by one the conferences were given over to other agencies in the Church, until only four or five of them remained on the old line. Now the conferences at Hood College and at Ursinus College are discontinued, and only two remain, viz., at Catawba College and at the Mission House.

Doubtless other ways are being used to train leaders in the program of the Church; a new approach to the whole enterprise is being made. Perhaps a broader base is being laid for Kingdom service, but it remains that the young people still need to be taught along the line of missions and that every generation must raise up its own leaders. The work itself remains an unfinished task, and challenges the best that our people can give it.

Catawba College Conference

THE Catawba College Missionary Conference will be held this year from July 5th to 10th. The opening sermon will be preached by Dr. George W. Richards, who will also conduct the Bible Hour each morning. Dr. Paul M. Schroeder, of Rochester, N. Y., will teach a course on Stewardship, conduct the Pastors' Conference and speak at the Vesper services. The

Mission Courses on Latin America will be taught by Revs. J. A. Palmer, C. C. Wagoner, Hoy L. Fesperman and Lonnie A. Carpenter. A cordial invitation is extended by the Chairman, Rev. Charles E. Hiatt, Route 2, Lexington, N. C., to young people and others living in sections of the church where the usual Missionary Conference is not being held this year.

Covered Wagon Days

CHARLES E. SCHAEFFER

THE religious occupation of America divides itself into certain distinct periods or stages. The earliest newcomers to this country were the Spaniards and the French. They brought with them the religion of their native lands which was prevailingly Roman Catholic. At first it seemed as if America might become a Roman Catholic country. But the Spaniards and the French came largely as explorers; they were followed by the English, the German, the Dutch and the Swedes, and these came from countries that were mainly Protestant. They also came as settlers, as colonists, and took up permanent abode in this new world. And so it came to pass that the Protestant Church was established and the early institutions of America received a decidedly Protestant flavor. For fully a century these early settlers remained in the area bordering on the Atlantic coast. Only now and then a few of the more venturesome and intrepid of their number penetrated into the lands further west. The fact that they were so concentrated in the Eastern border made the American revolution possible for them, but after independence had been achieved they were in a position to push further west and occupy the lands that lay beyond. This Western movement divided itself into four distinct streams. One was made up largely of New England people; another of folks from Southern Pennsylvania and Maryland; a third was composed of people from the valley of Virginia and from North Carolina. It is generally observed that the depression following the Revolution set this western migration into motion. The movement was partly checked by return of prosperity except in the South where economic distress continued much longer. But these three movements were followed in the first two decades of the 19th century by a fourth which exceeded all the rest. Dr. W. W. Sweet in his "The Story of Religions in America", describes it in these words: "Nothing like it had ever been seen before. The roads westward swarmed with wagons, cattle, sheep and

horses. Through one Pennsylvania village lying on the road to Pittsburgh toward the end of 1811, two hundred and thirty-six wagons and six hundred Merino sheep had passed on the way to Ohio in one day. Old settlers in central New York declared that they had never seen 'so many teams and sleighs loaded with women, children and household goods' on their way to Ohio, as in the winter of 1814. All winter long the movement westward continued and throughout the next summer, all journeying to Ohio, which was then but another name for the West. Some of the settlers went on foot, drawing their small belongings in carts while in the winter of 1817 a train of 60 wagons carrying 120 souls, men, women and children, journeyed to Indiana, carrying their minister with them, where they planned to buy a township."

State after State was admitted into the Union until in 1820 there were 25 States in all. James Monroe was President of the United States from 1817 to 1825. He built a great national highway from Wheeling, West Virginia, to the Mississippi River at a cost of \$6,000,000 and a great caravan of covered wagons moved out over it into the western country. Several years later during the administration of John Quincy Adams, the Erie Canal was completed connecting the Hudson River with Lake Erie, thus furnishing a waterway to the West. In 1828 the first railroad was constructed from Baltimore westward, a distance of thirteen miles. Dr. Sweet says: "These were critical years in the history of the American Churches, for the future of the nation as well as the future of religion in America was largely to be determined by the way in which organized religion met the problem of the new West".

Those were the days of the "covered wagon". There are certain very distinctive features connected with those days of a century or more ago.

1. *They were pioneer days.* The country was young, the land was new. There were no traditions, no historic associations, no past of much consequence. The future

as well as the fortune of those pioneers lay before them. Their affections in the new world had not as yet taken such firm root-age that they could not readily be transplanted in new territory. Physical conditions were exceedingly primitive. Physical comforts were practically unknown. Hardship was almost their universal lot. Rude cabins and log dwellings housed the families of men who cut down the forests, drained the swamps and tilled the fields. They had no coal, no kerosene lamps, not even sulphurous matches. There were no telephones, no telegraphs, no radios, no automobiles. There were no street cars, not even streets, but only trails and cow-paths; there were no movies, no theaters, but they soon had churches and school houses, and they laid foundations of government and character without those elements which we today regard as indispensable. In those primitive, pioneer days they established those elemental principles which have made possible and guaranteed our national unity.

2. *They were slow moving days.* There were no rapid transit lines in those days. No one exceeded the speed limit. Their mode of travel was less dangerous than in ours today. They did not kill 36,000 persons in one year. They seemed to have more respect for human life than we have today. If they made 50 miles in a day that was a good day's journey. We now cover that in less than an hour, and if we travel by air we can reduce the time to fifteen minutes. But in spite of this we have no time for anything, whereas they had time for everything. In reading the early history of the First Reformed Church in Canton, Ohio, which was one of the first to be founded in that State, I became interested in the life and work of Dr. Peter Herbruck, who served the congregation as pastor for a period of 53 years. In his autobiographical notes Father Herbruck tells of his trip from Canton to Huntington, Ind. First, he went over land from Canton to Massillon, then by boat on the canal from Massillon to Cleveland, from Cleveland to Toledo by steamer, from Toledo to Defiance by a two-mule team which was hired for the trip, from Defiance to Fort Wayne by packet boat, and then from

Fort Wayne to Huntington by stage. It required practically a week to make the trip one way. Now, we make it in eight or nine hours. Covered wagon days were slow moving days. But no one was in a hurry those days. Folks had lots of time, perhaps more time than anything else. Perhaps they got more out of their travel than we do. At least they could stop long enough to enjoy the scenery, and that is one reason why they recognized good land when they saw it.

3. *They were competitive days.* The man with the "covered wagon" was an individualist. "Rugged individualism" was the dominant policy of pioneer life. Frontier conditions seemed to make this almost a necessity. This spirit expressed itself nowhere more pronouncedly than in the sphere of religion. Perhaps it is only fair to say that the spirit of religious competition was largely foisted upon the pioneers of the West by rival denominations in the East who were struggling for some vantage ground in new communities. The eagerness with which the new territory was occupied by competitive religious bodies is one of the scandals of American protestantism. The story is told of how a train load of new settlers was entering a given section of land which was placed at the disposal of homesteaders. They were crowding the steps of the cars and hanging on to the cow-catcher ready to jump and seize the prize which awaited their arrival. In this scrimmage to flop down and take possession, one party fell off before the train had stopped and was rendered unconscious for the time. On coming to he saw others staking out ground for themselves when he exclaimed: "This is my lot!" On the first day there was already a magistrate's office set up and on hearing the case the justice of the peace decided that inasmuch as the man who had fallen off had *struck ground* first, he was entitled to the ownership of the lot! In this way the different denominations came in the wake of the covered wagon, and the present generation is now trying by co-operative and comity planning to correct what was done in a somewhat haphazard and thoughtless fashion when America was young.

The days of the "covered wagon" are past. They form an interesting episode in the national and religious life of our country. The conditions have changed. "Time makes ancient good uncouth." New problems have emerged. New duties and responsibilities await us. A new strategy is required to meet the new conditions. The frontiers are no longer geographical in character, they now exist in the social, economic and religious life of the people. And all this requires haste. A nation is born in a day. In "covered wagon" days things could wait. They did not crystallize so

quickly. But it is different today. We know not what a day may bring forth. "The Lord's business requires haste." Before the mould sets we must shape it for Christ and His Kingdom. But this requires co-operative effort. Individualism must give way to collectivism. Just as in the World War it was not the armies of the Allies but the Allied Army that won the victory, so in the conquest of America for Christ it is the united forces of Christendom alone that can take this country for Christ.

* * *

A recent study in religious trends in this country reveals some interesting facts with special reference to urban and rural communities. In the United States as a whole the population gain was three times as rapid as the church membership increase during the decade 1926 to 1936. However, in Pennsylvania during the last thirty years the gain in church membership was twice as great as the increase in the number of inhabitants. While the number of church members has increased during 1926 to 1936, the number of churches has actually decreased. It is generally believed that the decline in rural churches is greater than in urban areas. Likewise urban churches have more members per congrega-

tion than have rural churches. The number of Sunday-schools and Sunday-school scholars has actually decreased. In Pennsylvania it is still higher than in the country as a whole. The average value of church edifices in Pennsylvania is put at \$35,000 per church. Considering the comparatively cheap structures in the country, the above figure represents largely the investment in city church properties. While the rural population gained in percentage, the city churches had a larger percentage of gain in church members. Here are some facts which must challenge our rural pastors and spur them to a more effective ministry in the areas where such service can be rendered.

(Continued from Page 162)

from the Christian community in Hua Chung (Central China) College. In this gift the faculty and students of Canton Union Theological College also share, as they have been our guest institution here in Hsichow for the last three years. We wish that the gift might have been larger, but our community is small, and particularly at a time like this we are not able to

give much. The unusual exchange rate between the Chinese currency and the pound sterling makes our gift look even smaller, but we are sending it to you with our prayers and with the Season's Greetings.

Sincerely yours,

FRANCIS C. M. WEI,

President.

"Enclosed find \$1.00 for another year's subscription—I cannot be a good chairman of the Missionary Department without THE OUTLOOK OF MISSIONS."

MRS. WM. H. HENSCHEN, Cleveland, Ohio.

International Missions

A. V. CASSELMAN
F. A. GOETSCH
Editors

A Visit to the New Field in China

*Extract of letter from Rev. T. F. Hilgeman
Yuanling, Hunan, China, January 18, 1942*

I want to tell you about the Nanhhsien trip. From Changteh I rode a steamboat to Beh Bang K'o and then hiked thirty li to Nanhhsien. In this China Inland Mission station, which our Mission is about to take over, there has been no foreigner working for eight years, and the very much underpaid Chinese workers (the China Inland Mission has scarcely any funds for the place) want ever so much to have us take over. The field is a hopeful one. None of the places in the vicinity have been bombed, although there has been some machine-gunning by airplane. There are many refugees there, some from Changsha and many from Yochow.

Let me tell you of a scare I had at Nanhhsien on December 15th. It was Sunday, and I had been asked to preach. The church service was already in progress, and it was time for the sermon when a heavy humming sound was heard, followed by a heavier thud. We dismissed the service at once, telling the people to come back in the evening. Many folks went out into the countryside. Meanwhile we learned that a Japanese plane had circled around over Nanhhsien and dropped a hand grenade. That was the thud we had heard. Fortunately the thing went off in mid-air without hurting anybody. Then leaflets were dropped. I inquired around and got hold of two kinds of them. They bore reports of amazing victories for Japan in the Pacific. The United States Navy had suffered extremely heavy losses. Hawaii had been bombed, and even in San Francisco 132 U. S. planes had been downed by the Jap-

anese. One of the tracts had a big splotch of red on it to represent blood.

From Nanhhsien I went to Nien Yu Hsi, one of our Yochow outstations. This place is the smallest and I think the most recently opened of our Yochow outposts. Wang Hsia-ling is our evangelist. While he is energetic, the results nevertheless are slow and he is a bit discouraged. Perhaps two or three years is not enough time to develop a membership nucleus. Nien Yu Hsi, or "Catfish Whiskers", as the name is translated, is about thirty li from Hwayung.

Hwayung is manned by Rev. Hsiang Wen-den. The group of about forty members had held together through several bombings. In fact, a number of our Yochow members have moved in there. The wall of our building, while not directly hit by a bomb, has begun to lean and bulge and crumble so badly that I authorized repairs at once. The people of Hwayung were certainly glad to see someone of the Mission again. Many questions were asked and information was exchanged. They arranged a tea-party on my arrival and had a brief worship service afterwards in the church (it was not Sunday).

From Hwayung I hiked to Chu Dz K'ou, the second of the three Nanhhsien stations. This place is without an evangelist and the membership is waning. A small group of about half a dozen were meeting on Sundays and taking turns at reading Scripture and offering prayer. On the day I preached about twenty-five turned out, most of them visitors.

From Chu Dz K'ou I made two trips to Lo Gia Dzuei, where Huping and Zierner had been temporarily located before they came up river into the Yuanling-Yungsui field. Some of the Huping and Zierner furniture had been left there during the rapid flight in 1938, and I went to see how the things were faring. Soldiers had borrowed a good many of the things, but the caretaker who had been left in charge had kept a list of the things, and the officer in charge of the soldiers promised to take full responsibility. The officer was a very decent sort of a fellow and I believe he will do his best to return the things, except in case of bombing or damage in actual battle.

Then I went back to Nansien and thence to San Hsien Hu, the third China Inland Mission station. This place was a delight to my soul. Those simple country folks, about thirty or more of them got together—and it wasn't Sunday either, and had a worship service and very modest refreshments. The evangelist, Mr. Sheng, has been doing a good piece of work there.

I'm sure the acquisition of the Nansien field will be of decided value to our Mission as soon as our Yochow work re-opens. Meanwhile we have received distressing

news of the burning of our Lakeside and Yochow properties and the removal of Mr. Beck and Miss Myers to Hankow, where they are being held with a large number of other foreigners.

NOTE. On March 14th Mr. Beck and Miss Myers were reported safe at Yochow. The rumor regarding our properties has not been confirmed. *Editor.*

The Mission Executive Committee now in session at Yuanling has decided to send me to the Yochow field as soon as that is reasonable and survey the place for members and workers and property landmarks. It remains to be seen how feasible that plan is. Meanwhile, if the way opens up to return to the U. S. A. I still have standing permission to return home.

From San Hsien Hu I went back to Changteh and thence to Yuanling. (While at Changteh I stayed with the Bannans. Dr. Tootell is in Siangtan.) On the way to Yuanling I stayed overnight at Miss Boone's house. (She constantly has a house full of guests.) Then I went on to Yangchichiao and spent Christmas Day there. Five people were baptized. On the following Sunday I was at Hwangtupu and baptized seven. This was my first Christmas spent completely away from all foreigners, and it wasn't so bad at all.

An Unusual Experience At the Tilda Hospital

E. W. WHITCOMB, M.D.

AFTER the Christmas season, work in the hospital settled down to a regular and routine business. In the fall so many people had been attending the syphilis clinics on Tuesdays and Fridays that it was found necessary to divide them and have some of them come on Wednesdays and Saturdays to relieve the congestion. This made it possible to spread the work out a little and to take more time with the individual patient, and with those who needed complete examinations. People requiring this treatment often come from long distances and stay in the hospital while they take their treatment.

Some time ago a strange thing happened to a Marwarie woman of about 24 years of age, who was taking Novarsan treatment. After her fourth injection she began to feel itching all over her body and her temperature began to rise. After three or four days the fever had gone up to 105 and 106 degrees. Cold sponging had very little effect on her and nothing seemed to relieve her condition. One evening the temperature suddenly went up to 108 degrees. The patient was unconscious. It didn't seem that she could live very long. I ordered some pilocarpin by hypo. The husband and her father and mother were

very excited wanting me to do nothing. I told them that this case had gone beyond the help of medicine and that I didn't see how she could possibly live. The only thing that I could do was to pray that God might be merciful to them. To this they agreed and kept as quiet as possible while I made a short prayer to God in the name of Jesus that He might show mercy unto them. Before I left they asked if they could put her on the floor as that is their custom when people are about to die. I gave my permission fully expecting that the woman would die. What was my surprise in the morning to find that the temperature had gone down to about 103 and the patient was again conscious. After this experience the old father asked me not to give any more medicine as the girl's life was in God's hands now. They would prefer to await the outcome without any further treatment. They stayed another four or five days and then left. About a month later I heard through some other friends that the woman had died. We are very thankful that these reactions do not

occur very frequently. We also have other reactions that cause considerable distress but seldom are fatal. At the present time there is a shortage of Arsphaminine products and we may have to stop using this drug for a time until importers are able to supply the demand.

The touring team came home in March after having toured continually since November. They had expected to stay two weeks longer but a pouring rain sent them home earlier. We have had no converts but we definitely feel that we have certain villages in which there are families that are greatly interested and from now on we shall concentrate on these families. By further teaching and the exercising of patience on our part we believe that God will give us some converts. We are trying to work out a workable plan whereby we can do better follow up work with our patients. We realize that we do not fulfill our purpose as a Mission Hospital if we heal only the physical ills.

Tilda, India.

Facts About Islam

THE belt of the Moslem empire extends from the shores of the Atlantic across Europe, Africa and Asia to the waters of the Pacific. Some countries have a greater percentage of Moslem population than others, so we give the following notations:

Morocco has a population of 4,500,000, 94 per cent Moslem.

Northern Nigeria has a population of 11,000,000, mostly Moslem.

Algeria has 5,588,000 Moslems; Tunisia has 2,159,000.

The Anglo-Egyptian Sudan has a population of 5,728,000, of whom 2,500,000 are Moslem.

Arabia is the home of 6,500,000 Moslems. (The cradle of Islam.)

In Palestine (the cradle of Christianity) 70 per cent of the population is Moslem.

Turkey has 13,000,000 Moslems.

In Iraq, 93 per cent of the population of 2,857,000 are Moslems.

Iran has a population of 10,000,000 of which 8,350,000 are Moslems.

West Turkestan claims to have 5,000,000 members of the faith.

Of India's 353,000,000 people, 78,000,000 are Moslem.

Sumatra has 7,661,399 people, nominally all Moslem.

Javanese Moslems number 30,000,000.

China has a Moslem population of 9,000,000.

This accounts for the majority of the 250,000,000 souls in Islam today.

In 1924 Turkey abolished the caliphate which was the headship of the entire Moslem world. The Turkish sultan, as caliph, was head of the military, civil, and judicial administration. There has been much furor over this question ever since but no agreement over a new caliph, therefore, this office remains unfilled.

A Girl, A Gospel Tract, A Group Of Women - How God Used Them

BERTHA M. SCHEIDT

IN the beginnings of our mission work in San Pedro Sula, Honduras, a native carpenter helped in the building of our first Girls' Boarding Home. Our missionaries needed a girl to assist them in their home. The carpenter brought his daughter to help them out. Three years later, seeing that the Escuela Evangelica was progressing, this carpenter enrolled his daughter in the mission school. She entered the Fourth Grade but did not stay to finish the Fifth. Her mother is of a roving type, so the family must follow her often from one place to another. Before the year 1925 ended, the family moved to Progreso, one of the Fruit Company banana centers. Here in their little home a crude table was set up and the mother began serving meals to the men who worked for the company. It was the work of the daughter to serve the food to the men. She had not been in the mission school very long but long enough to realize that a piece of Christian literature placed in the hands of an unbeliever would bring untold blessing. When the family left San Pedro Sula the daughter asked for tracts to give out in their new home.

One day there came to this humble carpenter's home a young man who worked for the Fruit Company. While he was eating his dinner, the girl handed him a Gospel tract. Henceforth, should she forget to give him another, he would ask for it, for he liked the reading very much. One day he did not return to the little home and they wondered where he had gone. So it is with workers on the fruit farms—one day they are here and another, they are there; and often one never sees them again. Not so with this man. On the tracts which the girl had given to him was printed the address of the Mission. We were puzzled when a letter came from a man in the village of Morazón, an interior village, addressed to the Rev. Padre (priest) Mr. Auler, asking that more literature be sent to him. So "the man" who, we learned

later, was a telegraph operator, was put on our mailing list of "out fielders" who received Christian literature monthly. Later we learned to know this man well.

Now, our good and faithful Women's Union decided to name Honduras as the beneficiary of their special gift for the year. "What will you do with the money?" came the cable from the U. S. A. So a missionary conference was held.

"It's time we branched out and started a new station," said one.

"Why not have faith enough to begin two new stations?" said Mr. Andres.

"Where shall these stations be located?" asked still another.

Everyone was certain that Pinalejo was to be one of the stations, but what about the other? Although all the missionaries were not agreed that Salamá was the village in which God would have us locate, Salamá was tried. Because of its nearness to the Friends' Mission, these missionaries felt Salamá was their territory, so after a tryout that village was given up.

In 1934 Mr. Andres and Miss Bechtold flew to Yoro to spy out the land. Why to Yoro? Through the "Man of the Tract" in Morazón an unbeliever in Yoro had become converted. Here was a Christian man who might form a nucleus for a Christian church in that interior region. Yoro was a county seat, near Morazón; Salamá could also be reached from that village. So Yoro was decided upon for a third mission station. It was in February that our two missionaries went to look over the territory; in April the Andres family took over the work there. In the few years that they spent in the work in Yoro they endeared themselves greatly in the hearts of the people of Yoro. From Yoro, from the home of this first believer won by the "man of the tract", came a young girl to our mission school in San Pedro Sula. Today she is in our Normal School, a capable student, preparing herself to serve her people as a teacher sometime in the future.

Some years passed, and with the years came the baptism of the little girl with the tracts—now grown up. A few more years went by and our work in Puerto Cortés was flourishing. One Sunday this girl came to our service accompanied by her father. They had moved again, this time to the port city. God's work was still going on in her little home. One Easter Sunday, in the little chapel in Puerto Cortés, her father was baptized and made a member of our church there. This is not all that might be related about the girl, the tract

and the group of women, but space will not permit the telling of more. The far-reaching results of the little incident will only be known when the accounting time comes on the great judgment day. God works in many and varied ways His wonders to perform. What a chain of events and blessings has followed His guiding hand over the girl, the Gospel tract and the Women's Union of our Evangelical and Reformed Church.

San Pedro Sula, Honduras.

The Light of the World Is Jesus

MINERVA S. WEIL

MRS. HSU, a banker's wife and a refugee from Shanghai, moved from the "Banker's Village" across the river to a public inn so as to have a four-year-old daughter near a Chinese doctor for treatment. Within a month she had spent over \$200.00 on Chinese doctors and much medicine.

Believing that sickness is the result of sin, as most Orientals do, Mrs. Hsu waited upon the Lord in prayer and asked Him to reveal sin in her life. Then she remembered how a wealthy woman—her friend, but an idol worshipper—had asked to become this beautiful child's god-mother, which, she suggested, would make it easier to raise the child—a common superstition in China. The evil spirits would see the child and say, "Oh, this is a stranger's child in the Hsu home," and depart without molesting her.

Mrs. Hsu, a Christian, knew better but yielded to the temptation. However, she confessed her sin and asked the Lord to do quickly—what He pleased—either take or heal the child.

Then she invited me to see the child and pray for her, *if I believed in prayer.*

In the inn I found a Chinese doctor with the child and I noticed that one side of the child was paralyzed.

We prayed that His will be done.

Because of the paralysis I feared "polio" or meningitis and suggested that Mrs. Hsu see our own Dr. Swen, well trained in Western medicine, before taking her to the hospital. She came early the next morning and was advised to bring the child to the operating room so that spinal fluid could be taken and a true diagnosis be made.

The "all clear" after one of frequent air alarms didn't sound that day until after 2:00 P. M. The child was brought to our hospital and the diagnosis—spinal meningitis. She died that evening and as is the custom in hot countries, was buried immediately.

The next day, while sitting by the door of their little cottage in Banker's Village, Mrs. Hsu, with a heavy heart, prayed for a sign concerning the departed spirit.

A light brighter than the sun moved slowly from the zenith to the horizon, she looked about and said, "No, it can't be the sun for it is raining". Then she was assured that this was the answer to her prayer. God is Light—her child was in the very presence of that LIGHT—in the arms of Jesus.

While singing a hymn her mother, a Christian, asked her to explain how she could be singing so soon after the death of her little girl, and added, "When my babies were taken away from me I had a heavy heart for months and years".

An Evangelistic Tour in India

M. ADELE WOBUS

DURING the past quarter, accompanied by some of the Bible women, we continued the touring begun before Christmas. We were able to visit many villages in which we had preached before, and the people received us as old friends. It is a peculiar joy to find that some one remembers what was told her of the way of salvation, perhaps one, two or even three years before, and to find that she kept these "sayings, and pondered them in her heart". I am thinking of an older woman whom we visited a number of times before, and who at one time kept arguing and quoting her religious sayings. This time she asked us to tell her of Jesus and to sing His songs, and she did not tire of hearing again and again how to find eternal life.

This morning we visited a home expecting to find the wife of a teacher. Instead it was the mother-in-law who greeted us saying she was busy cooking and had no time to listen. I said as politely as I could, "Suppose that Yam-dut (the angel of death) were here asking you to go along, could you tell him 'I have no time'?" She

smiled and I continued speaking, telling her what we had come to bring her. Before we left she asked us several times to be sure to come again.

Our Training School, under the guidance of the new teacher employed at the beginning of the year, is a pleasure to visit. Miss Shinde, with the help of the girls, has painted the three maps showing St. Paul's three missionary journeys on the walls, so that the work of that great missionary impresses itself on the minds of the girls. Now we are preparing for the graduation of our four "Seniors" as they proudly call themselves, to be held at the end of this month. One of the girls had requested to be taken on tour, so I took along two of them as they wished to learn by practice how to tell about Jesus to those who know Him not. It made me happy to have these girls make the request. One of the two may be sent on to another school for a year while the other will go back to her own boarding school to help in the care of the little ones there. Parsabhader, India.

Medical Coordination Demonstrated in Hunan

*Excerpt from the Bulletin of the
Christian Medical Council for Overseas Work*

IN spite of adverse war conditions, with an enemy of invasion at the very doors, province-wide cooperation of mission hospitals is well under way in Hunan. Around the Hsiangya Hospital, whose cornerstone was laid by Professor William H. Welch on October 18, 1915, the several hospitals of Hunan have agreed to work as a friendly team. The missions concerned are the Presbyterian (U. S. A.), Evangelical (U. S. A.), Evangelical and Reformed (U. S. A.), Liebenzeller, British Methodist, Norwegian Lutheran, Finnish Lutheran, and Roman Catholic. It is heartening to

find, in the medical field, an area of work in which Roman Catholics and Protestants can integrate their activities. At the All-India Conference of India Christians held in Lucknow a year ago, it was urged "that there should be cooperation between Roman Catholics and Protestants in all matters concerned with the social and political advancement of the community as a whole."

There are 22 hospitals in this truly international group, which will be known as the Hsiangya Medical Centre.

Assistant to the Treasurer



Miss Ruth Heinmiller,
Secretary of Promotion and Field W



Miss Florence A. Partridge,
Executive Secretary



Miss Lael A. Henderson,
Secretary of Literature and Publications

THE STAFF of the WOMEN'S GUILD



Miss Dorothy Braun,
Secretary of the Girls' Gui





Consistory of the new Redeemer Mission in Detroit, Mich. Left to right: Fred Gchr, J. H. Willis, Victor Luttermoser, president, J. Clellan, Rev. G. Sennewald, M. Parkinson, A. Cards.



Interior of Woodcrest Church



Stone bridge near Lingling, Hunan, China. Page 177.



A classroom at the Winnebago Indian Schaal, Neillsville, Wis.





Philadelphia. Page 166.



Missionaries on an evangelistic tour in India. Page 176.

Right—Meet Gardner Sayres—
“The Sheik.” Page 185.

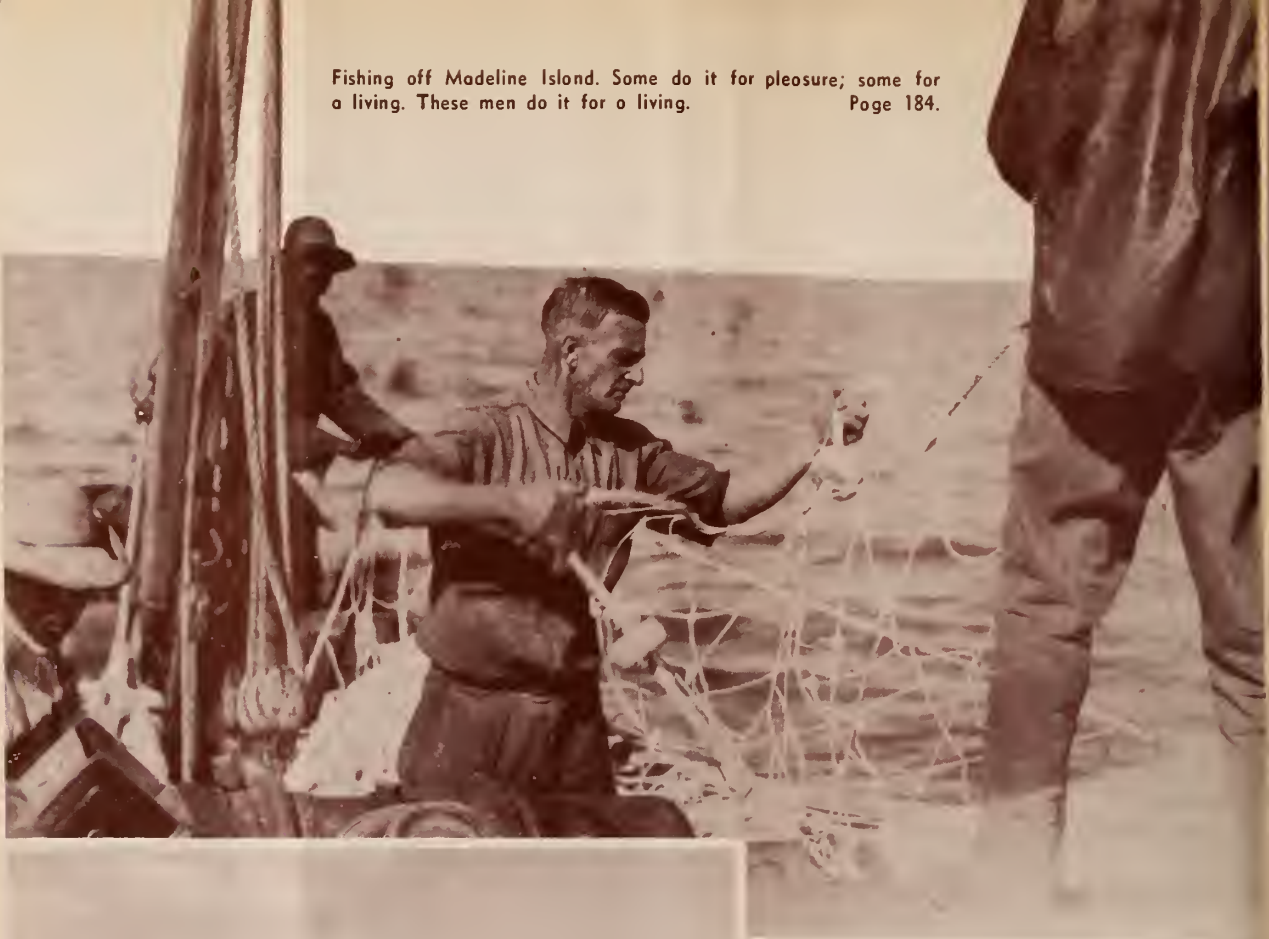


Below—Our hospital at Tilda,
India. The usual number of
carts with patients is drawn up
before the hospital. Note the
ox-mobiles. Page 172.



Left—Outdoor tent service at
the Indian Mission, Block River
Falls, Wis.

Fishing off Madeline Island. Some do it for pleasure; some for a living. These men do it for a living. Page 184.



Boat carrying passengers from mainland to Madeline Island. "On other days the sky is sullen, the wind horsh, the grey expanse agitoted and choppy." Page 184.



Rev. William J. Witt, pastor of Philipus Church, Cincinnati, O., where General Synod opens its sessions on June 24th.

Living Conditions in China

*Extract of letter from Dr. R. Pierce Beaver
October 4, 1941*

Note. At the annual meeting of the Board of International Missions held last November action was taken permitting married missionaries separated from their families to return for a six months' furlough at the end of three years' service. Dr. Beaver, who has been a member of the faculty of Central China Union Theological Seminary, located at Lingling, Hunan, was on his way home early in December and had reached Hongkong just before the war broke out. The latest word received from Dr. Beaver was a telegram sent to Dr. Paul E. Keller, president of the Seminary. The message consisted of one word: "Stranded". The amounts mentioned are in National Chinese Currency except where otherwise specified.—EDITOR.

I WONDER whether you would recognize me. I departed from Hongkong weighing 207 pounds, and one year later I weighed 146 pounds! I expect to have no trouble keeping my weight down, but hope to keep up my strength. Fortunately I was able to get in some things from Hongkong which will add vitamins to my diet, and now that I am running my own household I shall myself be responsible for what I eat. I am somewhat worried about Dr. Keller. He has been living on food both insufficient and poor, and he is losing weight day by day. He had an intestinal upset this past week but is all right again. When one is a guest in the home of another, one is entirely dependent upon them, and under any circumstances the best food which we can obtain here now is none too good.

This present living arrangement is going to be very satisfactory, I think, and the students seem to be pleased to have me living here. I shall try to find more and more time to spend with them, and shall usually have one of them in for a meal each day. This fellowship will both be most helpful to me and will also be of benefit to the school, I think. I have two rooms in the hostel, and a little kitchen has been partitioned off downstairs. It has proven frightfully expensive. The carpenter and mason charged seven hundred dollars for the little work done in remodeling and repairing these rooms, and outfitting in the simplest, cheapest fashion has cost between nineteen hundred and two thousand dollars. Fortunately, Dr. Keller lent me many things or the outfitting bill

would have gone much higher. I had to do this, for there was no other place for me to live this year, and it could not be done cheaper. It is going to cost several hundred dollars this week-end to lay in the food-stuffs necessary to start our kitchen. Rice is a little more than seventy cents a pound (it was only eight cents when the school first moved here), flour is nearing two dollars a pound, and sugar (a poor grade of brown but called white because it is the best obtainable) is about three dollars fifty a pound. Lard is selling at around two dollars fifty. Hongkong prices were high and it more than doubled the original price to get things here. My few supplies from there have cost me well over one hundred American dollars. The result of all this is that I am in a sad financial mess, and I do not know how I am coming out. I have had to use the emergency funds which still remained in my possession, and Mr. Hartman will have gradually to charge this off against my salary.

The Seminary had a new first year class of eight, including one man of ours from the Yochow field, and two new students have been added to the third year class—one from the London Mission and one from the American Methodists. The total number of students is twenty-six. Things are going well, troubles being chiefly financial due to difficulties in which the cooperating units find themselves both in England and on the field. I am teaching Church History and Liturgics in Chinese and a course in English. During the past ten days or

two weeks we have had two, three, and four air-raid alarms a day and this interfered so much with the class schedule that we now go out into the country and are holding classes in a Buddhist temple which is being used by the military authorities for their purposes. Three classes are taught simultaneously; two down in a cave under the temple and one at the entrance to a cave shrine up in the temple. I shall try to get a few photographs for you. I still have a few rolls of films.

To our great surprise Dr. Keller received a telegram from Miss Hoy and Mrs. Snyder saying that they are Chensien, about a hundred miles due east of here across the mountains, staying with my friends, the Blackstones and Scotts of the Presbyterian Mission. They inquired whether it is possible to get from here to Yuanling. Apparently the Presbyterians have advised them not to try to go through Hengyang. If they come here, it is a six-day trip by

chair over a route which must be very interesting. In the old days when the Methodists had a station at Chensien, the district chairman used to make that trip, but it is apparently twenty years or more since any foreigner has gone the whole of that route. There are supposed to be Yao people (aborigines) living back in there. From here it would be another three days to Paoking and the bus line to the northwest, if the buses are running. We shall certainly be happy to see them if they come here.

What is going on in the world is mostly a mystery to us these days. We are getting no letters excepting airmail ones, and few of those. American periodical and magazine mail has long failed to arrive. But not only do we not know what is going on abroad, we really do not even know what has actually happened in the north of this province and whether Changsha is in Chinese or Japanese hands.

His Guidance

THEIR acquaintance began on a railway train in Japan, in one of those simply-made cars designed not for comfort but merely to seat the largest number of passengers. The missionary had been visiting friends in the southern island of Kyushu during spring vacation, and was now on her way north, between Kobe and Yokohama. Oblivious of the rain and the dreary landscape, forgetting even the hard seat and the close proximity of many cigarette smokers, absorbed in reading, "All This and Heaven Too", a book loaned by a friend for just this trip, suddenly she was "brought back to earth" by a voice saying in English, "Pardon me; may I take the vacant seat beside you?"

She looked up to see a slim youth of about twenty, unmistakably a Japanese. When she smiled and said, "Certainly", he went on, "I'd like to talk English with someone; I've been traveling for twenty hours straight, and I'm so bored".

It often happens that Japanese youth try to "practice English conversation" when

they see a Westerner on a train, but the usual opening sentences are, "Where are you going?" or "What do you think about Japan?" or something else learned from a phrase-book. Decidedly this was a different specimen. So the book was closed and a long talk followed. She learned that "Harry Sato" had American citizenship rights, for he was born in California, had gone to public school, played with American children, read a great deal outside of school text-books, and at the age of thirteen had been sent to Japan for his secondary education, and was now a freshman in the Yokohama College of Commerce. He spoke reverently of his dead father, saying that he believed in the abiding influence of that father in his own life.

In Japan Harry's home was with his mother and grandmother, evidently old-fashioned village people, in a small place in the southwestern island. He was now on his way back to college in the big commercial city. He spoke of his enjoyment of English classics, mentioned Milton's

"Paradise Lost" and Longfellow's "Evangeline" as the books now on his desk for leisure time reading; of his delight in the great music of Europe and America which he could hear on victrola records. Incidentally for some years radio has brought neither music nor speeches from the West to Japan: to own or use a short-wave radio is absolutely forbidden. As the missionary and the student exchanged name-cards, and further questions seemed allowable, she asked, "Did you go to Sunday-school while you lived in America"?

"Yes, to a Buddhist Sunday-school," he said. "My family are Buddhists, and I am the only son, so I'll always keep to that faith. Of course, I've learned a good deal about Christian teachings, because I have read so many good books in English."

He said he owned an English New Testament, but hadn't read much in it. That a man should know and enjoy Milton and Longfellow, but not the source-book of the greatest English literature seemed to indicate a need for guidance. Was it accidental that they two should meet and talk on the train, or did a Father plan it? Harry asked a number of intelligent questions as to basic Christian teachings, and was directed to the Gospel of John as the book that had brought light and comfort and strength to many others. After several hours' talk, the youth withdrew to another car where a fellow-student was awaiting him.

After reaching her town, the missionary sent a brief note and a few selected pamphlets on the Christian way of life. And soon there came an answer, a long letter, telling of Harry's "hectically busy life"—preparation of his school-work, translating books on Economics for an Englishman to help meet his college expenses, running on the track team, relaxation when he could go to an occasional movie and hear English, or to a tea-room where the management supplied good music on a victrola and quiet was enforced because the patrons wanted to listen to Beethoven, Mozart, and Schubert. He said quite frankly that he had "very little time for spiritual musing", and went on, "This eternal enigma of life has not yet aroused my curiosity. I believe in Destiny. I think that everything

is for my good, that my future is firmly guided by an unseen hand which I vaguely feel is that of my dead father. I do not deny the existence of an Omnipotent, Omniscient Power. I feel it to be. But it seems to me that if a man leads an honest and useful life, and has a creed of his own which stands him in good stead in times of adversity, I don't see the exigency of anyone having the ideas taught by Christian clergymen about salvation only in their own way. Though I must admit that some Christian ideas agree with mine more than some Buddhist ideas do. When I started talking to you on the train I had no idea at all of asking religious questions. I shall try to find some time to read the book of John and your pamphlets. I hope you will continue to write to me."

At not very frequent intervals but for several years the correspondence continued, until the ocean and the war stopped it, a letter mailed in the United States being returned marked, "Service Suspended". But the letters that came from the boy in Yokohama during that time contained the same mingling of boyish friendliness, adolescent effervescence, and almost mature thinking, that had been noted in that first conversation. It seemed to the recipient, who had been a teacher for forty years, that the writing of these letters in English gave the youth a chance to express that side of his nature that had been stimulated during his life in America, and a satisfaction which his daily life expressed mainly in Japanese could not supply. The letters sometimes had long paragraphs of self-analysis and requests for advice; detailed descriptions of emotional upsets concealed from others; and sometimes showed deep spiritual longings.

He wrote of a changing attitude toward life as a result of reading Tolstoi's "Folktales", Carlyle's "Heroes and Hero-worship", Bruce Barton's "The Man That Nobody Knows", and the Bible. "Now instead of praying to my dead father's spirit, I am praying to God the Father". Then he quoted, "To every man of Vision the clear Voice speaks; there is no great leadership where there is not a mystic Vision; nothing splendid has ever been done except by those who dare to believe that there is

something inside them superior to circumstances". Referring to Barton's Life of Jesus, he wrote, "I am grateful to you for the loan of the book, and happy that I read it. Whether Jesus was man or God, there was something in him that calls for my profoundest respect. Please tell me how Christians conceive the relation between God and Jesus".

"December 23rd. Thank you ever so much for the lovely tokens of Christmas. But you are only one of my fellow-beings who are being nice to me, to make this the loveliest Christmas ever in my life. Last Thursday night I thought how nice it would be to go to a Christian Church on Christmas (I had never done so), and sing the Lord's praise in unison with other hearts. When lo! The next morning came a charmingly diminutive envelope with an invitation to a Christmas program at the Christ Church of Yokohama, and the Nisei (term used for American-born Japanese) supper at 6 P. M. on the 19th. It was from a Mr. and Mrs. Bouldin, and I couldn't recall anyone by that name. Must have dropped into my mailbox from heaven, I said. I was thrilled, because it was the first time for me to receive anything of the sort. There was the prospect of a nice dinner, contact with charming girls speaking English, new friends to be made. Perhaps I wasn't thinking much of the program then; but he saw to it that everything went perfectly and that I enjoyed every minute of the evening. It was when the first quiet strains of the organ filled the chapel that I was strangely happy—the beauty of it made my heart almost cry. The young boys and girls put on a wonderful pageant-play, showing the progress of the world until the time of Christ's birth; but my mind was too tired to concentrate on the readings—we had had a two and a half hour lecture at our school that afternoon, and I couldn't understand all the words of the choir-singing. But I enjoyed the group singing, and the new friendships, which I hope to continue. I am happy, too, at this time, because I have found out that I am the best student in the course I am taking. I want to take for my motto. 'We know that all things work together for good to them that love God, to them who are called according to His purpose'".

The Dr. Bouldin he mentioned was the pastor of the Yokohama Union Church, and he and his wife entertained and taught their young friend, so that he said, "I have found a nice home for my heart in the manse". Puzzling theological and social questions were brought to these experienced missionaries, and the next April he wrote: "Even as I agree—and doubt—I realize that Christ is becoming more and more of a living conception to me. I find my days filled, I continue to be top student in my class, and am appointed monitor, work for the Foreign Language Society of our school, am physically fit and happy".

December 21, 1940. After a long silence a Christmas greeting to Harry brought this response: "I have remembered you always, and I know I am forgiven for not writing. I have been in good hands — in God's hands. Friends have made me acquainted with the Moral Re-armament Movement, and this has shown me Christ's Road, what it means to surrender oneself to God, the importance of listening to God, and confession, and witness. Every morning I have my quiet time with God, and though very often I stray, He is ever ready to receive me back. This year has brought me a new life, thanks to God, through Christ and my friends. You were the first one God granted me to reveal Himself, the meaning of Christ, and the Cross, and I have looked forward to telling you. God is real; Christ becomes more and more real. I feel that this new life of mine started when God directed me to you on that train, when you were guided to tell me about Christ".

In April, 1941, the two friends met again in Yokohama at the Union Church, and also in the afternoon when there was a brief chance for a farewell talk. The older one was about to sail for America; heavy clouds of political disturbances overhung the country of the young man. Perhaps Harry is in the army now, one of the helpless millions who have had no choice as to their participation in the attacks upon other nations, brought about by the ambitions of the military clique. Is he able, even in these terrible days, to have his

(Continued on Page 192)

Men and Missions

CHARLES F. FREEMAN

Associate Executive Secretary, Churchmen's Brotherhood

Our Mission to Our Boys At "The Front"

"OUR Church does more for the conscientious objector than it does for the boys who are fighting and dying for their country in front line trenches," was the somewhat angry retort made by a rather distraught member of one of our Synods at its recent meeting. It was during a heated debate on an item contained in the report of the Social Action Committee that the above charge against our Church was made. No doubt the complaint was lodged in good faith; but in total ignorance of the facts in the case.

"Our Church ministers to her men in Service," is a splendid pamphlet in defense of our Church and its mission to our boys at the front, issued by the Director of the War Emergency Relief Fund. This pamphlet sets forth the fact that there are about 10,000 young men of the Evangelical and Reformed Church already under arms in the United States. This number of men together with hundreds of young women as nurses, constitutes the challenge to our Church to keep them in touch, not only with the religion of Jesus Christ, but also with the highest type of recreational activity. While the men are inside the camps they are adequately cared for in a religious way, but when the soldier is on leave his troubles begin to multiply. Here is where the responsibility of our Church and of other denominations begins. Many of the boys come from our finest Christian homes and from activities centered in the "home church" and they, with all the other boys with lesser advantages, must feel the touch of the home church while they are cut off from home ties, if they are to be returned to us fit men to take their place in the post-war world.

By authority of the Administrative Committee of our denomination, a Christian Committee on Camp Communities was established to work with the Committee on

Chaplains. One of the first acts accomplished by this committee was to elect the Rev. Henry C. Koch, of Louisville, Kentucky, to fill the position of the Director of the "Bureau for Men in the Service". Director Koch has already established himself in his new work. The major field of operation will be in Camp Communities where thousands of soldiers are on leave every day and especially over the weekend. Most of these boys are strangers in a strange land and find it a real difficulty to occupy their spare time without being drawn into the company of others who exert a bad influence on them. Mr. Koch will seek to set up community committees which will function under the direction of established churches in these areas. In this way it is hoped to arouse the better elements in every camp community to their task of catering to the spiritual well-being of our boys. The Bureau will also attempt to card-index the names of our boys and get them in touch with key persons in every camp community. The total task of the Bureau is to foster Christian relationships between chaplains, camp community pastors and the home pastors and homes of the enlisted men.

This is the answer of our denomination to the question, "What are we doing for our own enlisted men?" Of course, the Church is concerned about the welfare of the conscientious objector. The Bureau seeks to keep in touch with these boys and will render whatever service it can. It is also seeking to be of service to our nurses who are serving their country.

The task of those men who remain in our churches at home is to uphold the hands of the Director of this Bureau.

Every Pastor in our denomination has been challenged to enlist the members of the Churchmen's Brotherhood or other groups of organized men in the work of raising a fund of \$2,500.00 as their con-

(Continued on Page 183)



World Neighbors

THE Cooperative Council of Missionary Education is inaugurating a plan whereby it is possible for Sunday-school classes of all ages and Youth Fellowships to choose from lists prepared by the Boards certain groups of people both at home and abroad whom they will think of as World Neighbors. The classes and Fellowships will not only think of these people as World Neighbors, but they will pray for them, seek information about them and as an evidence of Christian concern will contribute the sum of \$5.00 annually to be used by the Church in undergirding a Christian ministry among them.

There will be published at irregular intervals a little news sheet called *World Neighbor News*, carrying as pertinent and intimate information about these World Neighbors as it is possible to secure. It will also carry suggestions for worship, and in every way possible, will contribute to a growing sense of Christian neighborliness among groups in different parts of the world.



World Neighbors

Descriptive literature is being sent to all active pastors, Sunday-school superintendents, leaders of youth, and leaders of children. Through these leaders Sunday-school classes and Youth Fellowships can be led into this organized plan for a world-wide exploration of Christian neighborliness.

For the lack of just such neighborliness the world is sick and dying. Won't you do something about it in your congregation? Get the plan working *now*.

(Continued from Page 181)

tribution to this great Christian effort. Many of our congregations have already responded—others will in the near future.

Let us hear from all our Pastors! Contributions—large or small, should be sent either to the Churchmen's Brotherhood, 1505 Race Street, Philadelphia, or to 1720 Chouteau Avenue, St. Louis, Mo.



The Women's Guild

FLORA R. LENTZ

Editor

Madeline Island

AURELIA GREYER SCOTT

AT the top of Wisconsin, three miles out into Lake Superior lies Madeline Island, largest and most beautiful of the group known as the Apostle Islands. From Bayfield on the mainland you take a ferry, perhaps the *Nitchevo* or the *Gar. How*, across the channel to La Pointe on Madeline. On some days the channel is peaceful, millions of ripples break the smooth surface of the water as the boat glides from one shore to the other. On other days the sky is sullen, the wind harsh, the gray expanse agitated and choppy. An average summer day finds a crisp breeze blowing, a brilliant, cloudless sky, and miles of blue-green waves well-flecked with white. A host of gulls rises and calls around the boat as she leaves port; some of them accompany her, circling and screaming, and settling back to rock with magic ease upon the water. More gulls greet the boat at La Pointe.

There at the quay an old red scow has settled back almost comfortably into repose, fishing boats both large and small abound, and a smartly painted pleasure craft or two ride at anchor. A huddle of children is fishing off the side of the quay and the one at the moment successful is a little Indian boy with red-shellaced toenails. The ferry disgorges its load of passengers, natives and summer visitors, as well as an automobile or two. The town with its stores, its school, its little houses and attractive summer homes, lies principally to the left of the quay as you turn inland. To the right a road lined with scattered cottages and houses leads to the Evangelical and Reformed Church and par-

sonage and on out past an old Indian cemetery to an ancient mission now given over to summer visitors and conferences.

Indians alone lived on the islands in the early days. They hunted and fished in peace or with only their own tribal warfare to trouble them. One of the early traders, a Frenchman, married the daughter of an Indian chieftain. He sent his bride to Montreal so that she might be trained in the Catholic religion. From the convent she returned home with the given name of Madeline and from that time forth the island was called "Madeline Island".

Early Jesuit fathers visited the Island and converted and baptized the Indians, most of whom are Catholics to this day. Not many remain, for as white people came to stay, more and more Indians, according to a lady who remembers, slid off across the silent channel at dawn in their canoes, bound for the mainland never to return.

Many of America's folk tales are rooted in the Indian past, and Madeline, too, has a story. Death had come to a lovely young girl at the hands of an Indian medicine man. Then up out of the swamps rose a will-o'-the-wisp (not so long ago that living people cannot remember it) and the will-o'-the-wisp was the spirit of the bad medicine man. In indignation and anger a score or more of the Indians and white men arose to the chase. Over all the island the will-o'-the-wisp led them, through bracken and swamp, to cliff-edge over the wild lake, back into ploughed pasture, down into black forest, along tangled inland rivers and out into flat, blue-berry wastes. The pursuers grew weary and breathless,

scratched and bleeding, they fell down and arose again; and glimmering, bobbing and wavering before them went that ghastly will-o'-the-wisp and—"for all I know they are chasing it still". * * * Or, perhaps, it is the white deer they are chasing now. She is a lovely creature and a joy to behold, they say, as she flies to the forest out of the moonlight, or stands quietly in a pool of shallow water at the wood's edge, her two fawns trembling beside her.

The beaches are beautiful on Madeline, all of them bearing Indian names, some of them curving and sandy, some of them spattered with pebbles that have been borne down from the far north and have been ground and polished by the shifting tides and currents of Superior until they look, when wet, like a mineralogical flower garden. Among them may be found real treasures, a smooth dark bit of jasper, a tiny, blazing fire-agate or a true ox-eye.

As thrilling as a cool swim off a Madeline beach in summer is a fire on the beach in winter, and a picnic is a picnic whether you breathe pine and wild-strawberry scented air or air touched with pine smoke and pointed with frost. And a channel crossing back to mainland is an adventure whether you cross in the calm of mid-sum-

mer, whether you cross by snow-mobile, ski or dog-sled in mid-winter or whether, in the breaking-up season your boat follows an ice-breaker that shatters the choked-up lake into glittering chunks and splinters.

The fishers and boat-men of the island win a living from the lake by pleasant means in pleasant weather, but by rude strength and fierce will and desperate courage when great storms lash Superior or treacherous ice locks Madeline away from the mainland.

The gray-shingled church stands facing the lake. In the interior it has white plastered walls and dark beamed ceiling. I have seen it filled with farmers and fishers and summer folk when its altar was piled high with field flowers; I have seen the church crowded with the good, sturdy, all-year-round islanders, including some Indian families, when a tall pine tree was lighted and laden with gifts for all. And both times I heard words spoken straight from heart to heart, and knew that I would rather sit there and listen than in the great cathedrals of the world, that, even though the building was new to me, yet in a spiritual sense I had grown up in this little church, under its tutelage, and that coming back to it was coming home.

The Near East Draws Nearer

A. N. SAYRES

St. John's Evangelical and Reformed Church, Lansdale, Pa.

I SUPPOSE it is one of the ironies of history that our attention should be drawn to one of the needy sectors of the human family by a war that threatens to aggravate their needs. If there is truth in the Psalmist's observation that "he that sitteth in the heavens shall laugh", it may be just such silly human ironies that arouse the Almighty to laughter. Yet if God laughs at all, He must laugh through tears as He watches the nations carrying tools of death into lands where they should be carrying the bread and water of life.

At the moment we are "Near East-conscious". Persons whose geography had become very rusty have acquired maps in

their mind's eyes and they know where Lebanon and Baghdad and Damascus are—both in relation to Jerusalem and to the rest of the world. There is oil in those parts, or tanks and planes are going through, or forces are being massed there to halt a possible Axis drive. It is tragic that our minds are turned Near East-ward for such a cause, yet God in His wise providence may turn this unholy interest to some high good. He is "able to make even the wrath of men to praise Him"—perhaps the people of the Near East whom the war discloses to our minds may stir in us a deep and moving concern and prompt

us to a lively service of their needs when the din and fury of war shall have subsided.

Even now the constructive services that were being rendered quietly to those ancient peoples continue to be carried on. Some interruptions have been necessary. Some of our missionaries and those of other churches have come home, and it's hard to say when they will be able to return. Others are still at their posts carrying on their regular program of teaching, healing and preaching.

I have been asked to relay some of the information and impressions that have come from my son, R. Gardner Sayres, who has been in Iraq since March, 1940. While he has not been serving any of the missions sponsored by our own Board of International Missions, he has had opportunity to visit and observe the American School for Girls at Baghdad and to spend some time with our evangelistic missionary, Rev. Jefferson C. Glessner, and his family. He also has done considerable traveling among the excavations of ancient civilizations as well as among the living populations of present-day Iraq.

One of Gardner's pupils at Baghdad where he taught in Dr. Calvin Staudt's American School for Boys asked whether New York had as many automobiles as Baghdad! Official Iraq is striving to become modernized in every way. In the newer sections of the cities of Baghdad, the capitol, and Basra, the port city near the head of the Persian Gulf, there are real signs of modernization—including traffic lights from which mischievous street gamins like to "snitch" the light bulbs, much to the annoyance of the police. However, the towns like Kirkuk where Missionary Glessner lives and the surrounding country through which he travels with his "Bible Wagon", are but lightly affected by modern kindred advances.

The high regard for Anglo-American civilization is witnessed by the study of English, not only in our mission schools, but also in government schools. Gardner teaches English in what we call the high school grades, although he has not mastered Arabic. This is possible because the children have learned English in the lower

grades. English and American games and athletics are also popular, and, of course, the movies are imported from both English-speaking countries—some of the best and some second-raters appearing about a year after their appearance here.

Rev. George Gosselink is acting head of the American Mission in Basra where Gardner is serving this year. He replaces Dr. John VanEss who is home on furlough and living at Princeton, N. J. Dr. VanEss is the senior Protestant missionary in Iraq in point of service and commands the respect of people and public officials alike. The mission is supported by the Reformed Church in America which cooperates with our church and the Presbyterians in the United Mission in Mesopotamia which administers the American School for Girls in Baghdad.

The story of the April to June crisis in Iraq last year is now fairly well known. Dr. Staudt has given graphic accounts of the chaotic conditions of last June 1st and the May issue (1942) of the "American Magazine" gives a report, under the title "One Brave Yank" of the internment in the American Legation through all of May. Fifteen Americans, of whom Gardner was one, and fifteen assorted nationalities and 140 Britons spent the whole month as virtual prisoners in a building intended to house only about a dozen persons. Much credit is due to the American Minister, Paul Knabenshue for his masterful handling of the delicate situation.

Tennis enthusiasts will be interested to know that Gardner enjoys this sport during the holidays and right through the winter, but in summer he must rise early and be through by 7 o'clock, after which time the sun is too intense for such outdoor exertion. The vagaries of the climate appear in other episodes, such as his trip to Ur of the Chaldees, home of Abraham. Arriving there at 7 A. M. in February, heavily dressed with extra sweaters, scarf, gloves, etc., he and his native teacher companion could hardly peel their breakfast oranges because of the biting cold, but by 11 o'clock they had to shed all of the extras, take shelter from the sun in an old ruin, and even then his companion had been

too slow covering up and had acquired a pair of sunburned ears.

One of Gardner's frequently mentioned impressions is the challenging opportunity to be of service to these people who need what the Christian west has to offer. Al-

though the Moslem does not lightly exchange his ancestral religion for another, there are services we can render which statistics cannot measure by sharing with them the incalculable riches of the Christian way of life.

Comment

We Need Study Classes. The Chairman of the Spiritual Life Department in her message in this issue, lists *preoccupation* as one of four chief reasons for Christian life at low ebb. At this time we are very conscious of a new preoccupation which is gripping the hearts of women. They go about as usual but their thoughts reach into that "somewhere" — and the fact of not knowing where their soldier is located makes them restive with anxieties and fears. Pre-war interests lose their appeal. If the church can provide a focus to relieve this preoccupation it is doing well. For the Women's Guild this summer and autumn should be the opportune time to relieve the strain for the preoccupied woman by challenging with new and demanding interests. Can anything outweigh the challenge to organize and lead study classes on Latin America? This is the 1942 study. Women will help themselves to a saner mental and spiritual outlook if they give themselves to study in place of seeking entertainment.

Stress of preparations for the 108 Regional Women's Guild meetings made it impossible to carry forward the intention of holding throughout the Church, three day coaching conferences for leaders. The set up for three day conferences will be ready for next summer. In the meantime the Education Department of a Women's Guild should look upon this situation as a challenge to organize study classes themselves. Should there be a woman in the Women's Guild, preoccupied with the war-sacrifices demanded of her, if she is equipped for study and teaching, let her come forward and volunteer to organize and teach a course or courses on Latin America.

Write to The Women's Guild, 2969 W. 25th Street, Cleveland, Ohio, for assistance

in the selection of study material. Among the fine available literature, women will find "Rim of the Caribbean" good reading and highly informative. In case you have on file July-August 1941 OUTLOOK OF MISSIONS you will find a delightful story "Some Day . . . But When", by Carol McAfee Morgan, author of the book just mentioned. "Rim of the Caribbean" is one of the books you will surely want to use should you be a leader of a mission study group on Latin America.

* * *

Tiffin's Three Day Conference. One hundred and sixty women can be accommodated on the Heidelberg College campus, Tiffin, Ohio, for the three-day Conference of study, with vesper Bible Hour and platform meetings, July 29th-31st. Synodical and Regional Women's Guild presidents are handling the registrations. Local groups are advised to contact their regional guild presidents for information on courses, etc. The prospects are that no more than one woman from any local guild can be accommodated on the campus. Accommodations may be arranged in Tiffin. Registration fee for delegates not on the campus, \$2.50 for the full time, \$1.00 per day. On the campus, board and registration, \$6.50.

* * *

The Latin-American Prize Novel Contest has given us the translation of Ciro Alegria's impressive novel "Broad and Alien is the World" . . . a story of the life and death struggle of primitive South American Indians to keep their bit of land from being absorbed by rich ranch owners. The author writes of what he has seen. He uses

as illustration the struggle of a small village high up in the mountains of Peru. The story is told with such simplicity and directness—it is like a fine etching in the midst of a collection of water color and oil paintings. In its pathos it brings to mind Helen Hunt Jackson's "Ramona", of which the late Charles Dudley Warner wrote "the most charming creation of mod-

ern fiction". Of "Broad and Alien is the World" an eminent Spanish writer says, "One of the most impressive novels I have ever read in Spanish".

We will read this story with real profit for we must remember that the South American Indian features largely, if almost silently, in Latin-American problems.

Announcement

THE Board of Christian Education and Publication is pleased to announce that it has recently added to its Educational Staff Miss Greta Hinkle, who for a number of years has served as Secretary of Literature for the Woman's Missionary Society. Miss Hinkle assumes the position of Literature Consultant. Her task will be to visit church schools throughout the denomination in the interest of helping them to discover the best church school literature to meet their particular needs. She will obviously interpret the Board's diversified publications and help teachers to use them to the best advantage.

A. R. KEPPEL

She will work with and through Synodical Committees in planning her itineraries and she will be subject to call by churches and church schools that may particularly desire her services at a given time.

In view of the fact that Miss Hinkle is by no means a stranger in the Evangelical and Reformed Church, but on the contrary is well known throughout our constituency, the Board of Christian Education and Publication is convinced that she will be given a hearty welcome throughout the Church as she gives herself with characteristic conscientiousness to her new work.

Progress in Spiritual Life

MRS. ORVILLE F. BRUMMER
Spiritual Life Department Chairman

FROM my experience I have come to believe the chief obstacles to progress in spiritual life, both for individuals and groups, are fatigue, pre-occupation, confusion and disloyalty. These obstacles must be faced if we are to offer help through the Spiritual Life Department of The Women's Guild.

Life for many women is handicapped by an appalling amount of weariness and fatigue . . . often the result of circumstances which cannot be wholly avoided, as advancing age, serious operations, difficult family responsibilities. But there are other sources of fatigue and weariness that to a large degree may be mended by application of reason. Bad health habits is one of the most frequent curable causes.

Some women eat too much or too often or the wrong things. Some fail to take exercise and overlook the necessity for relaxation that tones the spirit and quickens the attention.

The statement in "Christian Purpose" should be taken seriously: "I will keep my body and my mind fit to do my work, and to enjoy life and give joy to others". Great good would come if women made a real effort to understand the principles which govern their physical and mental processes, to the end that a more vital health may be achieved. Whether we are tortured by despair—or the victim of recurring headaches and lassitude—we ought to make an honest attempt to find the cause or causes. Nothing can be lost and much

may be gained by developing orderly and healthy habits of life by useful reading—we recommend to read at least one book on psychology. To be satisfied to live as we always have lived requires no special thought on our part but therein lies steady deterioration, often climaxing in serious trouble which might have been avoided had we placed reason in control of our habits . . . *One thing is certain we must shun the advice of those who advertise this and that "cure-all" for the sake of private profit.*

Our Spiritual Life Department must be in readiness to help women who have allowed themselves to become victims of bad health habits. Through its resources, we must sound a measure of hope to those who feel they will never again be alert and enthusiastic; our concern must stimulate them to necessary effort—so that they become part of the great company of which St. Paul writes, "Let us not grow weary in well-doing, for we shall reap if we faint not".

Among the obstacles to progress in spiritual life, *pre-occupation* is a close second to bad health habits. Many women use that as their excuse for neglecting the church. They are so fully occupied with numerous organizations that they exert but feeble influence anywhere—because they can give so little of themselves to any one of them. To help such women to real usefulness is a difficult undertaking but it must be a challenge to the Spiritual Life Department. What the Department has to offer must place "First things first"; interpret with truthfulness: "Seek ye first the kingdom and its righteousness": illustrate without offense "First Things". A band concert is good but for a Christian it cannot take the place of a prayer service at church; a certain novel may be very helpful but it is no substitute for Bible knowledge; building a community playground may be an excellent undertaking but it dare not interfere with our church duties—for the care of the children in our own community may not blot out our concern for the children of the world.

Let us briefly consider the third chief obstacle—*confusion*. Women selected to work through the Spiritual Life Department must know "The Way" as it leads from

one spiritual truth to the next; must be able to interpret the gospel as it touches life's problems. "If the trumpet makes an uncertain sound who will be able to prepare himself for battle?" So that there may be no *confusion* in spiritual truths, members of the Spiritual Life Department must go over the road signs along "The Way"; must brighten up the dark places—for already there is a great multitude of women on detour because the roads are not clearly marked.

This is difficult work but it is the basic work of the Kingdom. We must emphasize over and over the essentials of the faith, explain with infinite patience the necessity for a knowledge of the Bible; why worship must be made heartsearching; why missions grow out of a mature Christian conscience; why family worship must be used to establish the continuing witness of the faith in the basic institution of our society. If we do not explain the issues clearly, we must expect confusion in spiritual matters.

Finally, I place *disloyalty* as the last obstacle of the four which, in my experience, are the chief obstacles to spiritual progress. Wilful human nature rebels against the clear demands of the Gospel. Among individuals and groups we face deep-seated rebellion against the will of God. In our Spiritual Life Department we must take recognition of this possible and actual resistance and seek to prevail against it with patience, endless effort, and intercessory prayer.

Wherever Women's Guilds select spiritually minded women to extend the opportunities of this department there is response. I have observed the response wherever I have seen the department at work. We are just in the beginning but these two illustrations are prophecies of what will take place when the suggestions for the department are carried out with earnestness. One woman requested 288 Bible Book-of-the-Month Markers as an incentive to Bible reading; one Women's Guild, observing for the first time The Lenten Quiet Hour, reports that the women taking part expressed great satisfaction in it. These are signals of that which is to come.

Christian Citizenship's Call

MRS. JOHN W. FLUCKE
Christian Citizenship Department Chairman

THROUGH the noisy clamor of war and the loud cries for victory come the quiet but persistent voices of those who even now are concerned with what the cessation of hostilities will bring. Will it bring but another armistice of twenty-five years during which injustice and hatred ferment and then break out in another world war or will it bring an enduring peace—a new world order with justice, security and equal opportunity for all men, regardless of class or color or race?

The Federal Council's Commission to Study the Bases of a Just and Durable Peace in the conference held at Delaware, Ohio, March 3-5, 1942, gave considerable impetus to the consideration of this study. A number of articles have appeared in religious journals (See MESSENGER, April 16th, page 9—Delaware Speaks for Peace by D. D. Baker) and addresses on the subject have been given at meetings and conferences. The study of the bases in a durable peace deserves the attention of serious-minded people everywhere. If each local community is affected by the war, likewise it must be responsible for the kind of peace that shall follow.

One of the most worth while projects which a Christian Citizenship chairman can sponsor at this time is the organization of a group to study the report of the Delaware Conference. The report may be obtained at 297 Fourth Avenue, New York; price, ten cents. A Discussion Handbook, based on the findings of the Delaware Conference, has been prepared for study groups. This may be secured from the Christian Century Press, 407 S. Dearborn Street, Chicago; (single copy 15c, 10 or more copies, 10c each). If a group is organized in your Guild, will you let me know? If you want additional material for such a group, I can supply you with further suggestions.

As we look forward to post-war days, we must not lose sight of what is happening today in our own community. Peace within our own community is based on the same principles which will make for world-wide peace—justice, security and equal opportunity, regardless of class or color or

race. Peace on earth begins in our own community. If it ends there, it ends.

In days of strain, such as these, certain evils always rear their ugly heads. Of these, one of the ugliest is race prejudice. A wave of anti-semitism, such as the Nazis have started, is not easily confined within the bounds of one country. Recently I have seen evidences of it in my own community. The little booklet, "The Jews Today", by Conrad Hoffman, Jr. (Women's Guild headquarters—35c), listed on our Reading Course, will help us see the problem clearly. The Japanese who live in our midst and those who have been evacuated from the West Coast deserve our special consideration. Most of them are loyal to our country (many are citizens) and the recent turn of events has left them hurt and bewildered. The Negro, too, finds the tenseness of the times increases the antagonism toward him. A Christian Citizenship chairman should avail herself of every opportunity to combat prejudice wherever she finds it and to foster a spirit of tolerance, mutual helpfulness and Christian fellowship.

Vigilance in regard to child labor is necessary. During the first World War, child labor increased by leaps and bounds and there are indications that the same thing may happen again. Already there has been brought before state legislatures a veritable orgy of bills to break down existing laws and, on the other hand, there has been extreme reluctance to raise child labor standards. We must watch for indications of laxness in enforcement of child labor laws and for bills which break down existing laws. We must voice our own protests and urge others to do so by clearly stated objections in letters to our legislative representatives. Our nation needs to guard the children and keep them at the highest point of physical strength.

No one can disregard the menaces of prostitution and liquor which threaten our boys in service. Under the date of March 13, 1942, the Executive Committee of the Federal Council of Churches called upon the President and Congress to "take such

action as will give to our armed forces protection from liquor and commercialized vice traffics, in order that the physical and the moral welfare of our armed forces may be safeguarded, and national defense be promoted". Again, expressing our opinion to representatives in Washington will have its effect.

The Commission on Christian Social Action of our Church recently sent to all pastors attractive bulletins showing Civilian Public Service Camps in which young men, who, although willing to serve their country, felt they could not enter the armed

forces, are engaged in work of national importance under civilian direction. If you have not seen one of these bulletins, ask your pastor for his or write to the Commission on Christian Social Action, Evangelical and Reformed Church, 475 E. Lockwood Avenue, Webster Groves, Mo., or 834 Buchanan Avenue, Lancaster, Pa., for a free copy.

Let me know what you are doing in the way of Christian Citizenship in your local Guild. Perhaps you have suggestions which would be of help to others. Let us pass them along!

To the Guild Girls

DOROTHY BRAUN
Secretary

Hello!

TODAY I can say hello to individuals, for I have actually become acquainted with many to whom this word has been rather blindly addressed before. It was good to meet you in the week of meetings in Pittsburgh Synod. At Allegheny Regional Women's Guild Meeting the delegates from Girls' Guilds ate together so that we know each other's smiles and appetites at least. At Greensburg, too, we met together . . . this time for an evening meeting. You have no idea how fine it is to be so graciously welcomed! The cookies and cocoa were a surprise even to the girls themselves, for the hostess Women's Guild keeps its secrets well.

There are special greetings this month from the three Girls' Guilds of the Dover Charge in York County, Penna. It was a Chinese Tea that they had together. Maps and posters, much of the Chinese favorite color, red, was spread about. Mind you, their "tea" was not merely a tiny cup but: Chinese Noodles, Chinese Rice, Senby and Tea—served by costumed hostesses! In the course of the evening the girls acted the parts of some of our "heroines", Miss Gertrude Hoy, Miss Katherine Zierdt, Miss Minerva Weil. The friendliness of this venture was well caught in the fellowship singing and the closing Candlelight Service.

How Are You?

Ben Franklin would have put it differently for he had a jolly way of talking: "It is hard for an empty bag to stand upright". Today some of us would look at it from the other side and suggest, "Oh, she's full of prunes!" Whether empty or just prunes, it makes a difference what's in the sack. Girls, of course, are full of "sugar and spice and all things nice", none of the jaggy edges which would betray puppy-dog tails at least. And yet, what loveliness is there in the shapeless sacks of sugar plumped into the corner of the cupboard. It takes a good deal more than sweetness to make a bag stand upright. What is being packed into your bags? Do you think they stand upright? Have you read the newspapers lately? It takes lumps of knowledge about the new tax scheming, concern for the fortunes of the Negroes who are trying to move into their homes in Detroit, and thought about the fortunes of our nation's forces, or there'll be an ugly rip right down the "citizenship" side and all the sugar and spice will soon leak out.

Is your Guild sagging and bulging all awry? Perhaps it's because the bag is empty. One way to pack it full would be to try something altogether different for the next meeting. Is your custom to sit and talk? This time, get out card tables, pencil and paper, magazines, books and pamphlets, newspapers and set the rest to

studying. If the subject is to be the Church, gather Messengers, Outlook of Missions, your own church bulletins together. Divide into committees and send each several girls off on a job. One committee should look at your church itself, another should speak to the pastor. Get the little pamphlet "My Church and I" from this office (2c) find the book, "Through the Centuries", by Horstmann and Wernecke, in your own libraries, for it was on the Reading Course two years ago. from us here (65c) or from the Lending Library (1505 Race Street, Philadelphia, Pennsylvania), and in 30 minutes there will be food enough for five or six wise and stacked-full reports. Seniors, you will have to look ahead this time, for you need Something Special for your next programs. It's excellent. Use it if you possibly can.

We Are Fine!

Especially fine just now, for we are making plans for our part in the summer camps. There will be interest groups, of course, as in other years, and one of them in each of five of our camps will be specially set up for Girls' Guilders. Can you send a representative from your Guild to one of these camps? It will be an excellent thing to be together.

Hanover Conference, Mitchell, Indiana, July 5th-11th.

Mensch Mill First Senior Camp, Alburtis, Pennsylvania, July 20th-August 1st.

Tiffin Summer School, Tiffin, Ohio, August 3rd-15th.

Mensch Mill Young People's Camp, Alburtis, Pennsylvania, August 16th-23rd.

Camp Mack L.T.S., Milford, Indiana, August 23rd-29th.

At these camps we will spend our part of the days working out the practical things

that happen inside a girl and between her and her friends in leading such a group as a Girls' Guild. I will be eager to meet those of you who can attend the camps and to hear about the groups from which you come. You may find out more about the camp that meets your need by writing to us at 2969 West 25th Street, Cleveland, Ohio, or to the Board of Christian Education in Philadelphia.

The next item on our Sharing Leaflet is the Ozarks. This is a proper enough time to write a note on the subject for it is the most fragrant and colorful season imaginable. If we were not very expert we would think the hills altogether beautiful. Only when we could talk with some of the fathers who remember the years when lumber companies came through the forests cutting down the only source of wealth, leaving the scraggly scrub oak, would we begin to wonder how these "hollers" could possibly support any life at all? In 1922 our Church first began to notice how poor and empty of physical and religious care this section so near St. Louis really was. A burnt down old church was rebuilt in 1925, and this was the beginning! A pastor-evangelist, a resident minister, a corps of workers for folk-school in the summer, a lay missionary, and a third minister were added as the years went by. Now one can drive along the highway, and come upon a little community center, "Shannondale", which has a cooperative marketing and buying store on one side of the road and community house, library, recreation grounds, and demonstration farming on the "Lord's Acre", on the other. This is the center of our work with organized churches off in the valleys of three other neighborhoods.

This is another of the Causes in which we are Venturing to Share.

(Continued from Page 180)

"quiet time", and to be a witness to his faith and his trust in God? What a frightful puzzle it must be to him and to others who through American friends have learned to love the Father of all, and to believe in the Brotherhood of man, now to be called on to fight and destroy the fellows of those same dear friends! Let us think with sym-

pathy of those Christians in Japan who prayed for peace and friendship, and still pray; who join their prayers to the same God asking that His will may prevail, and that out of this chaos a new world may arise in which there shall be a righteous and just peace, and enmity be replaced by brotherly love.

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MEN WANT EMPLOYMENT. SO DOES MONEY. Put your money to work through an Annuity Agreement of the Board of International Missions.

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For Information Address

BOARD OF INTERNATIONAL MISSIONS Evangelical and Reformed Church

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Executive Secretary

Missionary Education 1942-1943

Theme:
Latin America

Missionary Conferences Leadership Training Schools - Camps

July 5 to July 10... Catawba College Conference, Salisbury, N. C.
Aug. 23 to Aug. 29... Mission House Missionary Conference, Plymouth, Wis.

Summer Schools and Conferences

July 5 to July 11... Hanover Conference, Mitchell, Indiana
July 6 to July 17... Lone Star L.T.S., Waco, Texas
July 6 to July 18... Shady Side L.T.S., Mt. Pleasant, Pa.
July 12 to July 18... Missouri Valley L.T.S., Fulton, Missouri
July 12 to July 24... Johns River Valley L.T.S., Collettsville, N. C.
July 20 to July 31... North Star L.T.S., Lake Minnetonka, Minn.
July 20 to July 31... Lake Erie L.T.S., Dunkirk, N. Y.
Aug. 1 to Aug. 8... First Dunkirk Family Week, Dunkirk, N. Y.
Aug. 2 to Aug. 8... Sunflower L.T.S., North Newton, Kansas
Aug. 3 to Aug. 14... Pacific Northwest L.T.S., Estacada, Oregon
Aug. 3 to Aug. 15... Tiffin Summer School, Tiffin, Ohio
Aug. 8 to Aug. 15... Second Dunkirk Family Week, Dunkirk, N. Y.
Aug. 9 to Aug. 15... Green Lake L.T.S., Green Lake, Wisconsin
Aug. 10 to Aug. 22... Potomac Synod L.T.S., Fannettsburg, Pa.
Aug. 16 to Aug. 23... Mensch Mill Young People's Camp, Alburtis, Pa.
Aug. 17 to Aug. 28... Gulf Coast L.T.S., Waveland, Miss.
Aug. 23 to Aug. 29... Camp Mack L.T.S., Milford, Indiana
Aug. 30 to Sept. 7... Mensch Mill Family Camp, Alburtis, Pa.

Intermediate and Senior Camps

June 17 to June 27... Waveland Younger Girls' Camp, Waveland, Miss.
June 29 to July 9... Dunkirk Intermediate Camp, Dunkirk, N. Y.
July 6 to July 18... Mensch Mill Intermediate Camp, Alburtis, Pa.
July 6 to July 18... Shady Side Camp, Mt. Pleasant, Pa.
July 9 to July 18... Dunkirk Senior Camp, Dunkirk, N. Y.
July 13 to July 23... Waveland Boys' Camp, Waveland, Miss.
July 20 to Aug. 1... Mensch Mill First Senior Camp, Alburtis, Pa.
July 26 to Aug. 8... Johns River Valley Intermediate Camp, Collettsville, N. C.
Aug. 3 to Aug. 13... Waveland Older Girls' Camp, Waveland, Miss.
Aug. 3 to Aug. 15... Mensch Mill Second Senior Camp, Alburtis, Pa.
Aug. 16 to Aug. 23... Ohio Intermediate Camp, Lancaster, Ohio
Aug. 23 to Aug. 29... Camp Mack Intermediates, Milford, Indiana

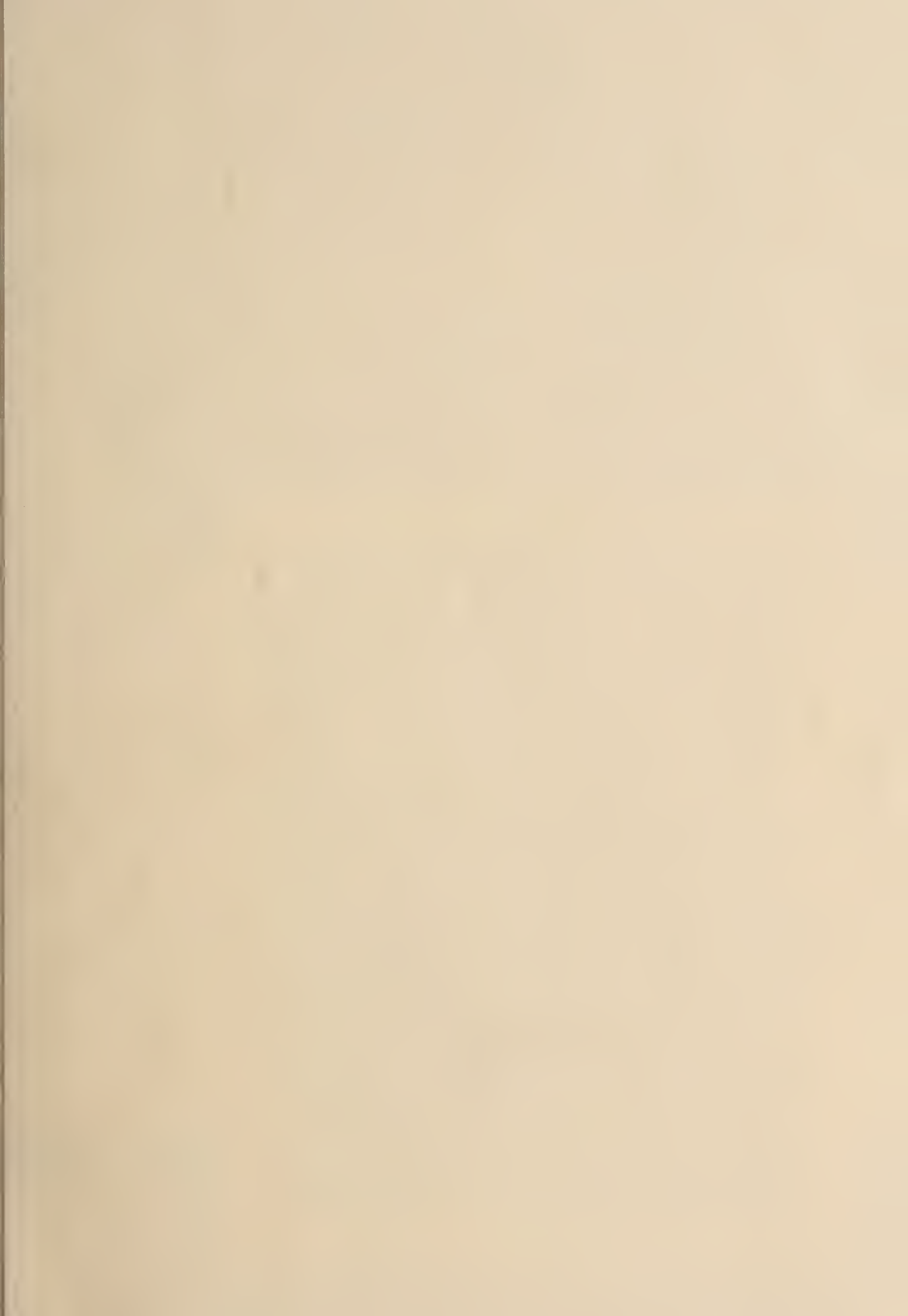
For Information

MISSIONARY CONFERENCES

Catawba College, Rev. C. E. Hiatt, Chairman, R-2, Lexington, N. C.
Mission House, Rev. Otto R. Gerber, Chairman, Orrville, Ohio.

LEADERSHIP TRAINING SCHOOLS AND CAMPS

Board of Christian Education, 1505 Race Street, Philadelphia, Pa.



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